

ANATOMY Spiritualized.

In which is Considered,

- I. The Happy State of Man's Integrity in his First Creation.
- II. The Woful Apostacy of Man from God, by his Original Sin, and how his Posterity is guilty of the same.
- III. Mans Restoration by the Second Adam, the Mediator Jesus Christ, and the great Excellences of the Covenant of Grace.
- IV. The whole series of Christian Duties: With Promises of Assistance.
- V. The particular cases of Affliction, especially Spiritual Desertion, Sicknes, Poverty, Imprisonment, Reproach, Desertion of Friends and Relations; and the Promises in the several cases.
- VI. The great Encouragement to Believers, for Patience and Perseverance, from the great Reward of Eternal Happiness, and Promises of Assistance.

To which is added an Index of the whole.

When the Morning Stars Sang together, and all the Sons of God shouted for joy. Job 38. 7.

The first Man is of the Earth, Earthy; the second Man is the Lord from Heaven.

P. by A. Burnet M. A.

The Second Edition.

L O N D O N : Printed for John Marshall at the Bible in Grace Church-Street, 1696.

ANATOMY

Original

In which is Considered

I. The happy State of Man's Integrity in his first Creation.

II. The World's Apostasy of Man's first Sin, by his Original Sin, and the consequences of it to the Race.

III. Man's Fall, and the Second Adam, the Son of God, who by his Death and Resurrection, has redeemed us from all Unrighteousness.

IV. The whole Duty of Man, as it respects the Course of Grace, and the various Offices of Christian Duties; With

Promises of Assistance, &c.

V. The various Cases, &c. especially

Spiritual, as, from Sickness, Poverty, Imprisonment, Heresies, Detention of Friends and Relations; and the Promises in the several Cases.

VI. The great Encouragements to Believers, for Patience and Perseverance, from the great Reward of eternal Happiness, and Promises of Assistance.

To which is added an Index of the whole.

Written by a young Student, and published for J. J. 1788.

The Author is of the Family, &c. &c.

Printed by A. A. 1788.

The second Edition.

Printed for J. J. 1788.

In Great Britain, &c.

THE

Epistle Dedicatory.

To the Right Honourable, Learned and Religious, Sir Thomas Burnet of Leis, Knight and Baronett, and one of their Majesties most Honourable Privy Council; for the Kingdom of Scotland; Grace, Peace, and all Happiness, both Temporal and Eternal.

Right Honourable,

IT is the Promise of the All-Glorious God, to Honour those that Honour him; there be four special ways, whereby God Honours Men.

First, When he raiseth them out of nothing, worse than nothing, yea, from the very depth of Hell, to a height of Heavenly Honour, Happiness and Holiness in Christ Jesus, whereby he makes them more Excellent than their Neighbours, *Prov. 12. 26.* more Excellent, not in degrees only, but in kind; more Excellent in their Birth, for they are Born again of the Word, and of the Spirit; more Excellent in their Thoughts, more Excellent in their Affections, more Excellent in their Practices, more Excellent in their Lives, in Regard of Gods Favour towards them; and more Ex-

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cellent in their Death, their Death is sweet to them: All True Christians are truly Right Honourable, and Truly Royal: They are Loyal Subjects, and a Royal Priest-hood, 1 Pet. 2. 9. They are really the lowest, yet the highest People, Exod. 19. 6. Lowest in their own Sense, highest in Gods sight, Rev. 1. 6. and 5. 10.

Secondly, God Honours Men, when he gives them Hearts to serve him, in a Faithful and Fruitful Subjection to his Will. The Service of God, is not only Duty, but also our Priviledge and Preferment. Hence *Theodosius* Gloried more in that he was a Servant of Christ, than being Emperour of the *East*.

Thirdly, God Honours Men, when he raises Men to places of Eminency above others: And makes them Faithful, in employing their power for God, and Piously prudent in their publick Deportment.

Fourthly, But the highest Honour shall be hereafter in Heaven, when the Saints shall be filled brim full, with Grace and Glory. We cannot Honour God, until he hath Honoured us: We cannot give glory to God, until we have received glory from him; because he first Honours us, Grace is Glory, 2 Cor. 3. 18.

Sir, God hath Honoured your Family, with the Truest Honour in Christ, Rom. 8. 30. Your Ancestors have been Right Honourable,

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nable, for Piety, Virtue, Religion and Zeal to Gods Glory; and God hath made you a Honourable Branch, of that Honourable Family, and hath given you a Heart to Honour him again. Some Families are valued from Antiquity, who can pretend Title to Religion or Virtue in themselves or Ancestors; but your Honour is truly valuable on both accounts, and indeed from Religion, and Exemplary practice of Godliness, the Blessing on Families and Persons, is to be expected. Wickedness and Debauchery, hath lain so long on some Families, as a Moth, until they are altogether gangren'd; and as the Degeneracy of some Families in Religion and Morals, is too, too palpable, it's to be likewise feared, their Extirpation may be as Conspicuous, and it ought to be Matter of Humiliation, that Impiety hath been so Predominant, without Parallel, in the late Reigns; From the inexcusable Incouragement at the Helm; that the most Considerable Families in these Nations, have been Sully'd with the blackest Stains of Vice, so that Morality hath been accounted pedantry, and Religion Basouped and Ridiculed. And it must be allowed the Glory, as well as the Mercy of some, who have not been carry'd away in such a Deluge. And your Honour by the special Conduct of Providence, hath been preserved in your integrity,

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tegrity, as an Exemplary Stock to graft upon, for the future Propagation of Religion.

These following Sheets, being a Collection of the private Meditations of a Gentleman, Born and Educated in the Kingdom of *Scotland*, near to your Honours Antient Mannor of *Crathis*; In his Solitude, when by Providence, he was restrained from the Exercise of his Talent, in the way of his Profession and Education; and only intended for the use of himself, and Family. But whilst in his Confinement, he was visited by some Christian Friends, as well of Sacred, as Civil Profession, and these Sheets coming occasionally to be by them viewed and approved of; The Author was Importuned to Print the same, as containing many particulars, which might tend to the Advancement of Religion. But for several Reasons, he was Averse; as First, his then Circumstances could not bear the Charge of the Press; Secondly, He hath truly observed, that the sincere Affections to Religion in Life and Practice, is so decayed, that whatever is wrote on that Subject, unless varnished under the Name of some Author Eminently in Vogue, the same is implicitly vilified; and he intending not to be known, and considering, if known, his Name might not be Authentick, to give Reputation to the

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the Truth of the Writing, however valuable in it self. Thirdly, That as Books are valued not so much for the matter they contain, as the Fame of the Author, or Patronage of some Eminent Person, he found himself at a loss, to whom to Dedicate, fearing in this Degeneracy of zeal for God, his Dedication might be construed avarice, rather than desire of a Patrone.

These Sheets lying thus in their Swadling-Cloaths, and like to perish in Darkness, and I being Familiarly acquainted with the Author, and finding that in them the most Nervous parts of Practical Religion, were Judiciously Treated and Methodized, I was induced from Zeal, in Advancing Religion, to Solicite the Authors Permission to Publish these Sheets; and the rather, for what was his Discouragement, in want of Patron, was my Encouragement, that I might Presume upon your Honours Favour on this behalf.

The Author having appositely Intituled this Treatise (*The Anatomy of Man*) as being a Series of the whole State of Man, from his Creation, to his Eternal Rest in Glory, and I having the Happiness to be so well acquainted with your Honours zeal, for the Kingdom of Christ, and of your Knowledge in all the Mystical and Practical parts of Religion, your Serene Judgment

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ment to distinguish, and your Charity to Encourage good Intentions, and Indulge Escapes, I could no where find a safer Sanctuary for (*the Anatomy of Man*) than in your Honours Protection. Neither could I, without the Violation of greatest obligations, omit this Oblation to your Honour; and if I may be justified from the false Imputation of flattery, I can boldly aver, your Honour is duly Intituled to such Patrociny, not only from the long Series of your Judicious, Just, and Honourable Ancestors; but also from your own Exemplary Esponsing, Protecting and Encouraging of Religion; and Constant, Holy, Affection to the Gospel of Jesus Christ.

Therefore Right Honourable, through your gentle Hands, I commend this Treatise to the World. It is not necessary that I should give it an account, why I seek so far from home! God hath wrought my Heart, to Love those that Love him, and Honour those that Honour him: And distance of Place, cannot Abridge my Duty. With all this, I would the World should know, I am one, amongst those many, who truly Honour you for your Virtues. In Testimony whereof, I make this Dedication to your Worthy Name, and Honourable Person, which I beseech you to accept of, as an Acknow-

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Acknowledgment of that Debt I owe; and the unfeigned desire I have of your Souls Welfare.

Let these Sheets as hopeful Twins, find shelter under your Wings, and Protection under your Roof. If your Honour approve of them, and find in them the Anatome of the Title, and that they may be of use to the present, and after Generations, your Countenance is implored thereunto as a Lampsire, which in some measure, may supply Omissions or Defects of the Author. And as he is fond of your Patrociny, and will gratefully acknowledge the Honour of it, I must needs own my Renewed Obligations, in the Acceptance of this my Address; and shall by Divine Assistance, never be wanting, to Wish and Pray for the Increase and Continuance of Grace, Honour, and Prosperity to your self, your Pious, Honourable Worthy, and Zealously Religious Lady, and Hopeful Succession, as the indispensable Duty of,

Your Honour's most Faithful

and Humble Servant,

ANDREW BURNETT.

THE

THE EPISTLE TO THE READER.

Christian Reader.

IF we consider Man in his first Creation, as Created in the Likeness, and after the Image of God, Gen. I. 27. in Righteousness, True Holiness, and Knowledge, Eph. 4. 24. Col. I. 10. whereby he was sufficiently enabled to understand all things, necessary for his own Happiness, his Obedience to God, and Government of the Creatures; and that to him, were given all the Creatures for Use, with Dominion over them, and that then all the Works of God were very good, Gen. I. 28, 31. when all the Creatures were in Amity amongst themselves, and in Subjection to Man; when God delighted in Man, and was pleased with all the Works of his own Hands; when the Creation admired the Majesty of God, and paid Obedience

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to Man ; when all the Creation rejoiced together, and had Complacency in one another ; when the Sovereign Ruled with Love , and Subjects obeyed with Fear ; when greatness was without Envy , and Subjection without Contempt ; when Beauty was without Pride, and Wealth without Covetousness ; when pleasure was without Lust, and Profit and Plenty, without Trouble or Sorrow ; when each complied with others, and there was no Repining ; when all had enough, and none was under Reproach ; when all were in Amity, and took pleasure in one another ; when all enjoyed Content, and none exceeded his bounds ; when all things were pleasant, and nothing contemptible ; when all things were useful, and nothing pernicious ; When the Morning Stars Sung together , and all the Sons of God shouted for Joy, Job 38. 7. When the Speech and Language of all the Creation, to the ends of the Earth, was to sound out, and declare the glory of the most High. Ps. 19. 1, 2, 3.

When the unity of the Sons of God by Creation , was Like the Pretious Oyntment on the Beard, running down the Skirts of the Garments, fragrant and refreshful, and as the Dew on the Mountains, bringing Nourishment to the Plants, Ps. 133. who could with-hold from crying out, O Lord, how excellent is thy Name in all the Earth ,
thou

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thou art glorious in Holiness, fearful in Praises, doing Wonders, *Pf. 8. 1, 2, 3.* a Fountain of Gardens, a well of living Waters, and Streams of all fulness? *Cant. 4. 15.* and with David, *admire the free and Sovereign goodness of God,* What is Man, that thou art mindful of him, and the Son of Man that thou visitest him? For thou hast made him a little lower than the Angels, and hast Crowned him with Glory and Honour, thou hast given him to have Dominion over the works of thy Hands, thou hast put all things under his Feet, *Pf. 8. 4,* to end.

Who could avoid to sit down under this shadow with great delight, and find the Fruit pleasant to their Taste, and be sick of Love? *Cant. 2. 2, 3, 5.*

If on the other hand, we consider that pale and dismal Countenance of all things, under that woful Apostacy, and Spirit of Rebellion, against God in this our Day, That every Imagination of the Thoughts of Mans Heart, is only Evil continually, Gen. 6. 5. That Man denyeth God, hath gone astray from him, is become filthy, that there is none that doth good, no not one, nor any that calleth on God, Pf. 14. to 5. That Man hath lifted up his Heels, and Revolted from his Maker. This is not found out by secret search, but discovered in all his steps, since that Apostacy

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postacy, Man was Holiness to the Lord, at his Creation in Gods Image, Jer. 2. 3. but now is a Loathsome Batch of all Filthiness, From the Sole of the Foot, even unto the Head, there is no soundness in it, we are fall as an unclean thing, and all our Righteousness are as filthy Rags, and we do all fade away as a Leaf, and our Iniquities like the Wind have taken us away, Is. 1. 6. ch. 64. 6, 7.

As Man hath Revolted in Disobedience from God, so we find a Revolt, Confusion, and Apostacy amongst the Creatures, the Spirit of Disobedience is so broke out amongst Men, that through the Pride and Voluptuous Appetite of Mens Hearts, the World is almost Degenerated into an assumed Annarchy, of self-interest, and preference, so that due Subjection is declined, unless constrained by force; and that amongst Men, first, in Domestic, secondly in a publick Capacity, which is clearly proved by Scripture and Experience, First by Scripture, The Son Dishonoureth the Father, the Daughter riseth up against the Mother, the Daughter in Law against the Mother in Law, a Mans Enemies are the Men of his own House, &c. Mic. 7. 6, 7.

David was Persecuted, and hunted like a Partridge by Saul his Father in Law, and had his Crown usurped from him by his own Son Absalom, 2 Sam. 15. and Zenacherib King of Assyria

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Syria, was murdered by his own Sons, Is. 37.38.

Doth not Ambition for Dominion, Covetousness for gain, divide Relations? what Relation or Affinity, oblige Men beyond their pretended Interest? what Alliances or Treaties, tye Princes from Usurpation or Encroachments? may it not be too much charged on most of the greatest form on Earth, which was said of Philip of Macedon, amicitias utilitate non fide colebat, his Interest, not his Promise obliged him.

Secondly, If we look on the World in respect of the Politick Constitution, what Nation, Country, or People shall we find quiet from Commotions, Disturbances, Rebellions, or Mutinies, either from the Oppression, Tyranny, or Usurpation of the Sovereign, or the Murmurings, Jealousies, and Murmours, Uneasie, and Discontented Humours of the Subject? Doth not Judah vex Ephraim, and Ephraim envy Judah, Is. 11. 13. doth not the Church Complain, Servants have ruled over us, and none delivered out of their Hands, Kings are hanged up by their Hand, the faces of Elders were not Honoured? Lam. 5. 8, 12.

Is not the whole World at Enmity, Nation against Nation, and Nations divided by intestine Wars, and Contentions? This Enmity is not only between Man and Man, but bath also infected the Beasts of the Field, Fish

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Fish of the Sea, and fowls of the Air; whereas in Mans first State, he had all of them given him for use, with Dominion over them; they are turned wild, run into Rebellion, and not to be subdued or made useful, but by force, and many are not only useless, but destructive, and they also are at War amongst themselves, destroying one another; so that in place of all the Sons of God, shouting together for Joy, as in the first State, we now hear the noise of Wars, Malice, Envy and Destruction; and whereas at first, God looked on all that he had made, and it was very good, Gen. 1. 31. afterwards for the Degeneracy thereof, It repented God, that he had made Man on the Earth, and it grieved him at his Heart, Gen. 6. 6. and whereas all things were good when first Created, and given to Man for use; the Scripture tells us, That the Friendship of the World is Enmity with God, and whosoever will be a Friend of the World, is the Enemy of God. If any Man love the World, the love of the Father is not in him, Ja. 4. 4. 1 Jo. 2. 15.

If then the Heavenly Harmony, Union, and joyfull Shoutings of the Sons of God, was Ravishing and Refreshful, even to sitting down under that shadow with great delight, and being sick of Love, when Man and the Creation was in its first Integrity, when we look

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on the black and defaced Countenance of Man and Creatures, defiled with all manner of Sin and Pollution, and the World with all Deformity of Wickednesses and Contention, and being Branded with Gods displeasure.

How great reason have we with the Church to cry out, How is the Gold become Dim; How is the most fine Gold changed? and with David to say, Wo is me, that I Sojourn in Mesech, and dwell in the Tents of Kedar? Ps. 120. 5.

If the Soul of Righteous Lot, was grieved at the Iniquity of Sodom, how much more Reason have Men now adays, to grieve for that universal Deluge of Abominations, which overflow the whole, while earth in serious Reflection of Man in his Integrity, and the Beauty of the Creation, and the present Degeneracy under Sin and Misery, and being Anxious to understand that Mystery, why the World once approved of God to be good, and given to Man, should afterwards be stamped with Gods Curse and Displeasure, as in the foregoing Scripture, I was entertained with that of Eliphaz the Temanite, Shall Mortal Man be more just than God, shall a Man be more pure than his Maker, Job. 4. 17. which lead me to enquire into the particular causes of this great Catastrophe, and to understand the meaning, together with the
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Justice of God, and the Mystery of his Love to believers, in Christ Jesus.

In this enquiry, I was led up to the Fountain of Gods bounty to Man, by which he was made in the likeness of God in Righteousness, true Holiness, and Knowledge, according to the Image of him that Created him, and had the other Creatures given to him for use, with Dominion over them, under the Tenure of his Obedience, and under the Commination and Assurance of Death on his Transgression.

I had no sooner viewed the Happiness of his first Estate, when I was led to the Record of his Transgression, by putting forth his Heart to Rebellion, and his Hands to the Trespass, and then found the Judgment entered against him, by which he was degraded of his Sovereignty, and Enmity was sown between him and the Creatures, and the Earth accursed for his sake, Gen. 3. 14. to 20.

And here with the Prophet, we may put the question, is Man the Darling of the Creation, made lately in Gods own Image, and Lord of all the Creation? is he now a Servant, a Home-born Slave? why is he spoiled? The Answer is in the Text, hast thou not procured this to thy self, In that thou hast forsaken the Lord thy God? for my People have committed two Evils, they have forsaken me, the Fountain of Living Waters,

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and hewed themselves Cisterns, broken Cisterns, that can hold no Water, *Jer. 2. 11, 13, 14, 17.*

And with the same Prophet we may cry out with Astonishment, Be Astonished O Heavens, and be horribly afraid, be ye very desolate, saith the Lord, *Jer. 2. 11.*

*And here is this Riddle resolved. Shall Mortal Man be more Just than God? Shall Man be more pure than his Maker, Man hath forsaken God, and followed his own Inventions, therefore God must be just, to bring upon him the Judgment threatned, viz. the forfeiture of all his Priviledges, and make him smart under the folly of his own Devices. They hatch Cockatrice Eggs, and weave the Spiders Webb, he that eateth of their Eggs dyeth, and that which is crushed breaketh into a Viper, their Webb shall not become Garments, neither shall they cover themselves with their Works, their Works are Works of Iniquity, *Is. 59. 5, 6, 7.**

Hence we find God is Just, in punishing Man for his Transgression, and Man by his Folly hath brought himself and Posterity to ruin, who through the Pride of his Concupiscence, abode not in his Integrity, but in repining against God, hath brought himself and Posterity, under Servitude to Sin, Misery, and Death.

Thus while with Rachel weeping for her Children, and refusing to be Comforted, because

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cause they were not, Jer. 31. 15. I was plunged in oppression of Thoughts, and heavily Lamenting, that so glorious a Fabrick of Gods Handy-work, as in the first Creation, in Holiness and Integrity, should be polluted by Sin, and defaced from the primitive Beauty, and as Moses pleading with God from the Arguments of his own Glory and Power, in behalf of his People of Israel, Num. 14. 11. to 17. heartily wishing, that glorious and first Image might again be restored in Man, after the Image of him that Created it, I was led to that Scripture, My thoughts are not your thoughts, neither are your ways my ways, saith the Lord, for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts higher than your thoughts, Is. 55. 8. 9.

And while musing what the Spirit meant in these Expressions, I was carryed back, to review the fatal Record of mans Condemnatory Sentence for his Rebellion, in which I found written, And I will put Enmity between thee and the Woman, and between thy Seed, and her Seed, it shall bruise thy Head, and thou shalt bruise his Heel, Gen. 3. 15.

And being yet more in the dark, as to the meaning of that Scripture, I was led to that of Gods Covenant with Abraham, and I will Establish my Covenant between thee

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and me, and thy Seed after thee, in their Generations for an everlasting Covenant, *Gen. 17. 7, 8. and to that other Word of God to Moses, I will raise them up a Prophet amongst their Brethren, like unto thee, and will put my words into his mouth, and he shall speak unto them all the words which I have commanded him, Deut. 18. 18. And being led a little further, to understand the meaning of this, I met with that Word of the Lord to David, by the Prophet Samuel, And thine House, and thy Kingdom shall be Established for ever before thee, and thy Throne shall be Established for ever, 2 Sam. 7. 11, to 17.*

And that of David himself, The Lord hath Sworn in Truth unto David, he will not turn from it, of the Fruit of thy Body will I set upon thy Throne, Ps. 132. 11. And the Lord hath said to my Lord, sit thou at my Right Hand, until I make thine Enemies thy Foot-stool, Ps. 110. 1. and that other place of the same Prophet David, And thou wilt not leave my Soul in Hell, neither suffer thy Holy one to see Corruption, Ps. 16. 10.

And thus being led to the view of these Scriptures, and being yet more Anxious to understand their meaning, I was at last, by the Blessing of God, led to that of the second

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cond of the Acts, verse 22, to 37. And that of the 7th. of the Acts, And to these words, Of this mans Seed, hath God according to his promise, raised unto Israel a Saviour, Acts 13. 15, to 42.

By all which I found plainly laid open, that before the Foundations of the Earth were laid, 2 Tim. 1. 9. God according to his own purpose, had provided the means of mans Redemption, and that all the foregoing Scriptures under the Old Testament, were Prophetical of his Eternal purpose, and good Will, and that in the fulness of time, he should send one, even Jesus Christ, to take upon him the Nature of man, with whom God entred into an everlasting Covenant, and that for Sin, Sin should be Condemned in the flesh, and that Everlasting Covenant with Abraham, and the Prophets spoken of by Moses, and Establishing of Davids Throne for ever, are all meant of that Everlasting Covenant between God and Jesus Christ, the Second Adam, by which Covenant, Christ was to come in the flesh, and suffer death as he did, and that he should obtain Eternal Life, for all such as should believe in him, Jo. 3. 16.

And thus being instructed, that the manifold promises and priviledges spoken of in the Old and New Testament, do belong to Believers, and that as well Salvation, as Faith, to lay hold on Jesus Christ, are freely of God as a gift, Jam.

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Jam. 1. 17. Hence I found the Truth of that of Gods Word, My thoughts are not your thoughts; our thoughts are narrow, and run on-ly after the lesser things, and would be satisfied with the Restoration of man, to his first Estate in the first Adam, and considering this new and Second Covenant, in the Second Adam, not only of things Temporal, but also of things Eternal, and that this Second Covenant is Everlasting, sure, and not subject to the fatal Apostacy, as was that in the first Adam.

And as in Contemplation of the Happy State of man, in his First Creation, the Heart was raised to rejoyce in God, and magnifie his goodness, and could not but take pleasure in so choice a Speculation, and as on reflection upon the dismal and decayed condition of man, upon his degeneracy, the Soul must needs be dejected with melancholy and grievous thoughts, how highly may the Soul be Elevated with Admiration, of that infinite love of God to mankind, in Christ Jesus, who hath in him, chosen of the Seed of Abraham, before the Foundation of the World? Eph. 1. 4. 5. having predestinated them unto the Adoption of Children to himself, and properly apply that of the Holy Prophet, Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man (besides thee O Lord) what good things he hath laid up for them, who wait on him, Is. 64. 4.

Th

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Thus, Christian Reader, being led unto the meditation of these three material Concerns of mans everlasting condition, I have Collected these ensuing Sheets, in which I have first considered mans condition in the First Creation, and Secondly under his Apostacy, wherein I have examined, that original Sin in Adam, in the several Ingredients thereof, and how far the Posterity are guilty, and affected with the Evil Consequences of the same; upon which are made some practical Inferences. Thirdly, I have considered the Covenant of grace in the Second Adam, wherein I have touched on all the Duties incumbent on Believers under that Covenant, and have met with all the emergent Cases of Affliction, incident to Believers, in the militant State, such as spiritual desertion, Afflictions by Sickness, Imprisonment, Poverty, Reproach, loss of, and being forsaken by Friends and Relations, and have collected and applied the several promises to the respective cases, and in the close, have examined the Duty of Christian Patience, and Perseverance, with the promises suitable thereunto; and lastly, have drawn a large Series of Christian Duties, and Truths, in short Heads, with the Scriptural Proofs thereof; so as in two or three Pages, the marrow of the whole is comprehended; and as I dare averr in all Christian Sincerity, these Sheets were only Collected for Private and Domestick use, without any intention of

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of sending them to publick view, by which means they are in a more naked and rude dress, without the Curiosity of Eloquence or Artificial patching; and as by the importunity of some Friends, I was induced to send them abroad, I shall only desire thus much in Christian Charity, that thou mayest believe that these are the effects of serious enquiry into the Holy Scriptures, with Meditation and Prayer, and narrowly searching into Truth, with what strength I could obtain by grace; and that neither in Ostentation, or for secular ends they are sent abroad, but in all Humility, if it may be, that others may find therein, that Light and Establishment in the way of God, which I hope I have, and shall find, and conceiving this to be a Duty, according to that of the Holy Apostle, Look not every Man on his own things, but every Man also on the things of another, Phil. 2. 4. and that thou mayest have the Truths of grace Scaled on thy Soul, and that Christ may dwell in thy Heart by Faith, and that being Rooted and Grounded in love, thou canst be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ; which passeth knowledge, Eph. 3. 17, 18, 19. and that thou mayst be filled with all the fulness of God; In all sincerity is the earnest Prayer of, thine in Christ Jesus our Lord,

F I N I S.

THE Anatomy of Man.

SINCE Man's Woful Apostacy from God, Sin is become so habitual, that the Custom hath taken away the Conscience of it, and Corruption is so condensed in mens hearts, without the due sense thereof, that unless upon gross out-breakings, little remorse is expressed for Sin, and Guilt for most part is only owned from actual Transgressions, and men do not charge themselves with the guilt of Original Sin, as supposing that foreign to them, as coming from *Adam's* particular Act and Transgression, and take themselves not to be accountable therefore, as being the single Act of another; and if any thing of that guilt be owned, it is only by roate, and as coming from education, or the customary profession of Religion, without the due sense or conscience of the guilt; and in regard that Original sin, hath more in it than one single act, (though that one act of disobedience was cause enough of all the misery that followed) and that the consequence of that disobedience, hath fallen upon, and concerneth all the Posterity of *Adam*, we shall therefore consider,

First, What Original Sin was in *Adam*.

Secondly, How far the Posterity of *Adam* are therein concerned, or chargeable and affected with it.

Thirdly, We shall make some practical Inferences and Uses from thence.

B

First,

First, If we consider *Adam*, the first and root of all Mankind, that he was of God created after the Likeness of God, in his Image, *Gen. 1. 26, 27, 28.* and at his first Creation had power and command given him to increase and multiply, and subdue and have dominion, over the Fish of the Sea, the Fowls of the Air, and every thing that moveth on the Earth, (under restriction from eating of the Tree of Knowledge of Good and Evil) with a penalty upon eating thereof, that he should surely dye. *Gen. 2. 15, 16, 17.* Thus Man made after the Likeness of God, and in the Image of God, let us examine what this Likeness and Image was; The Holy Apostle *Paul* tells us, that it was *Righteousness and true Holiness*, *Eph. 4. 24.*

The same Apostle elsewhere informs us, that it was *in Knowledge*, after the Image of him that Created him, *Col. 3. 10.*

By these words of Righteousness, true Holiness, and Knowledge, we may understand, that *Adam* in his first Creation, was endowed with all suitable faculties of the Mind, to understand the Nature of all Beasts, Fowls, Fishes, creeping Things, and Vegetatives, how to use and apply them to his own use, and govern them in order to their subjection to himself, and congruity among themselves; as we find by Gods bringing the Creatures to *Adam*, to vest him with Sovereignty over them, and that he might express his faculty of understanding, by giving to them names, *Gen. 2. 19, 20.* and as some naturalists observe, he gave to them names significant or expressive of their nature, which implied his Knowledge of their several Natures, from that primitive Knowledge given to him in his first Creation.

By Righteousness rendered in the Latine Justice,

as it is the Likeness, and Image of God, we must understand all integrity of Mind, leading to what is right, and forbearing what is wrong.

By true Holiness, we must understand, all purity of Mind, Will and Affections, in Sincerity and Truth, to affect only and desire what is just, pure, holy, and good, and to shun all Thoughts, Affections, Actions, or Purposes to the contrary, as *God is of purer Eyes than can behold Iniquity.*

And by that knowledge of God, according to the Image of him that created him, we must understand effectual and sufficient knowledge, not only of things natural, but also of Spiritual Truths, by which man was made effectually capable to understand, and to do good, to abstain from, and resist evil.

Thus Man being composed, in such excellent frame, capable to understand all things, as well of God himself, as of the Creatures, and that he had his Being of God, and sufficiently understood the Terms under which he was confined to his Allegiance and Obedience to God, and the consequence of his Disobedience, and there being given to him entire Integrity, not tainted by any pollution, or disabled by infirmities, in full possession of all secular enjoyments, with the knowledge of the glorious sovereignty of God, and Majesty in the Creation, sufficient to delight himself in God, and glorifie his Maker in the Station he had placed him. If *David* after the Apostacy, when for Sin the World was degenerated, and brought under the Curse and Bondage, did then admire Mans Excellency, Power, and Glory, how much more when in Mans Integrity, unity of the Creation, without Enmity, Jarring, or Disoord, Emulation or Contention? the Morning Stars sang together, *Job 38. 7.* and all the Sons of God shouted for Joy. How had the first Man rea-

son to cry out ; *How excellent art thou Lord in all the Earth ? And what is Man, that thou remembrest him, or the Son of Man, that thou art mindful of him ? And what reason had he ? And how much had it been his and the happiness of all Posterities, to have sat down contentedly, in admiration and obedience of God, and in quiet possession of all created enjoyments, and subjection of the Creatures to him ?*

Thus Man Created in Righteousness, true Holiness, and Knowledge, after the Image of God, made Lord of all the Creatures, and in possession thereof, having sufficient knowledge to understand his Duty and Interest, and to know the advantage of Obedience, and consequence of breach of Duty, breaks the Chain of his Obedience; and eats the forbidden fruit, *Gen. 3. 6.*

Whereupon God in his Justice, according to his Promise, and Terms of Mans first Creation, deprives Man of his Sovereignty over the Creatures, puts Enmity between Man and the Creatures, and accurseth Man, and the Earth for his sake, *Gen. 3. 14. to the end.*

This being the Matter of fact in Mans Creation, under the Penal Law, and his Breach, and Rebellion against God, and the punishment of his disobedience, we come next to examine the nature of this first and original sin, and consider whether it consisted only in this single Act, of eating of the Tree of Knowledge; or what other sins were, or are complicated in it.

If we consider Man as truly endowed by God, with Knowledge, Righteousness, and true Holiness, and under the Prohibition of a Penal Law, we shall find all the sins committed and discovered in after Ages, under the growth of Corruption, to have been in that transgression.

First, That wilful breach of Gods Law and Sin,
cannot

cannot be palliate, under the excuse of the sin of Ignorance, for that mans knowledge was strong and sufficiently clear, to understand good and evil, and in respect there was a positive prohibition against such offence, it must imply knowledge, and therefore makes it a wilful breach and offence, against a known Law.

Secondly, It cannot be called the Sin of Infirmary or surprize, as *Adam* would have excused himself, by the *Womans* giving of the fruit to him, and the *Womans* Apology of the Serpents beguiling her; for that they were foretold, that they should not Eat of that Fruit, and forbid the eating thereof, under the Penalty of Death, *Gen. 3. 12, 13.* and that the knowledge they had of good and evil, and that to break the Commandment of God was evil itself, although it had not been under the Penalty expressed, and therefore having in themselves sufficient knowledge to understand, and strength to defeat and resist the force and arguments of Satans Insinuations, this Sin was a vehement and bold presumption against the Justice and Authority of God.

Thirdly, This Sin was of the greatest Pride and Ambition imaginable, for that God had endowed Man with knowledge sufficient in every respect, to make him happy. in understanding all things to complete his satisfaction and delight in God, and the Creatures; nevertheless upon Satans Insinuation, that, by eating of the Tree of Knowledge of Good and Evil, they should become more knowing and be like Gods, knowing Good and Evil, they wilfully in the Pride and Ambition of their Hearts, lusted after knowledge to be equal with God, and by disobedience broke Gods Law.

Fourthly, This Sin was of greatest unbelief and impeachment of Gods Truth and Justice, in believing Satans Lye, (*you shall not surely die,*) *Gen. 3. 4.* and not believ-

believing Gods word, *thou shalt surely die.* Whereby to their own ruin, and ruin of their Posterity they yielded to a deceitful ly, and did not obey the Truth and righteousness; *Gen. 2. 17.*

Fifthly, This eating of the Tree of Knowledge, implied the greatest Murmuring, Repining, and Ingratitude. for that God had given to Man, the Use of and Dominion over all the Creatures and had only reserved one single Tree, with a Prohibition from meddling with it; nevertheless man is not Content, but must have all, not remembering, or willfully forgetting, that he had his beginning and being of God, and what he had, was of and from him, and that he had what was sufficient to make him happy; yet was his Covetousness without bounds.

Sixthly, This Sin was of the greatest Sloth, imprudence, and inadvertence, in that while God had endowed Man with Knowledge, Righteousness, and Holiness, when Satan did accost him, with a Ly, to break the Command, he should have reflected on the Righteousness and Holiness, of God, that it was impossible for God to Lie, and thereby should have resisted Satans Suggestions, founded on a Ly from the Holiness and Goodness of God in giving man all things; he should have reasoned that it was not just in him to murmur at his pleasure in mans being restrained from something, and upon Satans first Suggestion of a Ly against God, he should not have listened further to him, but rested in the Credit of Gods truth and continued in his Obedience.

Seventhly, From the Method of Committing this Sin, all manner of Sin seems to be employed in it, the Text saith, *And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise:*

wise: She took of the Fruit thereof, and did eat, and gave also to her Husband with her, and he did eat, Gen. 3. 6.

From hence we see when Satan by a lying Suggestion had tampered with the Woman, ay and got her to listen to his temptation, from her ambition of (being as Gods) she lets her thoughts out to a further survey of the apparent excellencies and advantages to be had in the eating of that fruit, and thus ambition kindleth lust, and one lust begetteth another, so the heart swelling with ambition of further Knowledge, and that ambition runs to the Eyes, and from the Eyes to the Sensual Appetite, and thus the whole Mass is tainted and defiled, and let out to the glutinous poisoning of the Soul to the Rebellion of Disobedience.

This seems to be that same thing which the Apostle calls *the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life*. Which is an entire Mass of all pollution, so that it was not only the eating of that fruit which was the Sin only, but the Infection that was got into the Heart and Affections, whereby the goodly frame of Righteousness, Holyness, and true Knowledge became all tainted and infected with the deceitful Appetites and Lusts of the Flesh, 1 Joh. 2. 15, 16.

First, By distrust of God, and then by a Covetous lusting after what was set apart from them by Gods prohibition, and so breaking the limits of Obedience, lets the Lust swing after a carnal propension or forwardness to satiate their desires, and thus disorders the righteous frame of Justice, Holyness and Knowledge, lately erected by God in them, so that this Sin was not only that actual and only act of eating the fruit, but the Corruption of the whole faculties run into disorder from

God, expressed by that rebellious act of eating the forbidden Fruit of the Tree of Knowledge.

This also seems to be proved and explained in many places of Scripture, especially those of the Apostle Paul, *I had not known Sin, but by the Law: I had not known lust, except the Law had said thou shalt not Covet; Rom. 7. 7.* Where by the word Lust rendred most properly in the Original (Concupiscence) and the word Covet there, *Exod. 20. 17.* is properly meant a desire of what is more than our own, and allowable in Justice, and in that place, *For the Iniquity of his Covetousness, Isa. 57. 17.* Where by Covetousness is meant the lustful Inclinations, and by the Apostle in that place, *Rom. 7. 7.* By lusts he means not so much the polluted actions of the Flesh as the polluted fountain of them, *Non pravæ Cupiditates sed illarum fontem;* and the Soul is well called *Sedes Nativæ illius labis*, the seat of that Natural Corruption, and this seems likewise to be confirmed by that Scripture and God *saw that the wickedness of man was greater in the Earth, and that every Imagination of the thoughts of his heart was evil and only evil continually, Gen 6. 5.* Where God chargeth mans heart with this Sin as being the Fountain of the Corruption.

That of the Psalmist, *The Fool hath said in his heart there is no God, Psal. 14. 1.* Seems to be to the same purpose, for none were openly such professed Atheists as to deny the being of God, but the Prophanity of their Conversation leads the Psalmist to charge them with denying of God, whereby he chargeth the heart with the pollution and brings the act of Sin as Instance and proof of it.

Christ himself also in that Scripture *But those things which come out of the mouth, come from the heart,*
and

and they do defile a man, Math. 15. 18, 19, 20. Seems to confirm this Doctrine that Sin principally consisteth not in the outward acts, but in the inward Corruption and Disorder of the affections and mind, for here in this Scripture he brings the words and actions of a man to charge the guilt upon the heart.

This is explained also by the Custom and Laws of Countries against Treason, where Imagining and Conspiring to kill the King is made Treason and any act which discovers or proves that Intention is made Treason, but the main guilt lieth in the malice and rebellious Inclinations of the heart in Conspiring the Kings Death, and the act is but a proof of it; so upon the whole matter we find this great transgression of Original Sin was the adulterate and disorderly frame of the Spirit of man, let out in disobedience against God, and having once listned to temptation. the whole faculties were defiled and did not stop until man run into actual rebellion against God; so that we must look on Man's corrupt Nature as having in it the Complication of all Lusts and Sins, as the Principal cause of Gods Wrath and Curse, and that the act of Disobedience served for Gods Evidence to prove the guilt of the heart, and this Corrupt Fountain of Nature with the Curse for Rebellion have our first Parents sent down to all Posterity.

And thus we see man lately Righteous, Holy, Pure, and Undefiled, full of Knowledge, Power, Sovereignty over the Creatures, giving Law to them, and receiving Obedience from them; living in Honour, Glory, Pomp, Plenty, and at Pleasure, having all the Creatures in Subjection to him, and none in Competition with him, a Friend of, and at Peace with God; the Darling of the
Creation;

Creation; having Glory without Envy, Plenty without Toil, Pleasure without Trouble; Strength without Infirmities, or Pain; Degraded from Sovereignty, Clouded with Darknels, Pestered with Contention, Oppressed with Toil, Pinched with Difficulties, Obnoxious to Destruction from such who lately were under Subjection to him, an Outlaw to God and Banished from his Presence, his Body a Mass of Infirmities, and Soul a Cage of unclean Lusts, *The whole Head is Sick, the whole Heart faint, from the Sole of the Foot even unto the Head, there is no soundness in it, but Wounds and Bruises and putrifying Sores, Isa. 1. 5. We are all as an unclean thing, and all our Righteousness are as filthy Rags, and we do all fade as a Leaf, and our Iniquities like the wind have taken us away, &c. Isa. 64. 5.*

And there is none that calleth upon thy name that stirreth up himself to take hold of thee, for thou hast hid thy self from us, and hast consumed us because of our Iniquities, Isa 64. 7.

Thus having viewed mans estate in his Creation and Integrity, and considered his fall and steps thereof, we come next to examine how far his Posterity is concerned in his guilt, and punishment thereof.

Adam being freely Created of God, and by him endowed with excellent Knowledge, Righteousness, and Holyness, and made Lord over the Creation, under the Covenant of Obedience, and Penalty of Disobedience, we must look on him in the Purpose of God, as representing all mankind; so as on his performance with God, he should continue and hold all the Priviledges he was dignified with, and send them down to his Posterity; and if he should fail, in the Conditions assigned to him, he was to forfeit all these Priviledges

as well for himself as Posterity: this is but what was just with God, who freely made Man what he was, and might duely claim the disposal of his own gift upon his own terms; this was only advantageous enough to Man having so fair a bargain *gratis* without price or any purchase, except that of due Obedience, which he was capable to perform, had he not wilfully corrupted himself.

This is illustrated by the customary practice amongst Men, for when any man lets Land to Lease for term of years, reserving a Rent payable at a certain time: if the Rent be not pay'd at the term assigned, the property reverts and vests in the Leasser, and the Tennant is devested of his term, and of all benefit thereby; but if the Lessee performs, he holds for himself and assigns: This also is clear in that case, when a King or Overlord makes a Grant for Service to a Man, and his Heirs, if the Grantee performs, he holds for himself, and sends the right and benefit of the Grant to his Heirs; but if he fail the Grant is Extinct by his Non-performance; and the Heirs take nothing by succession to him, for that his right in his own time was voided, so could not he lend it down to his Heirs,

In the Case of Treason, the Ancestors blood is corrupted and he so dead in Law, that the claim of Succession is cut off, so as the Issue of his Body can make no claim through him; and not only so, but the Ancestors blood is so attainted by Act in Law, that the Posterity is not only barred from succession to what the Ancestor held, but the Crime of Rebellion or Treason is imputed to the Successors or Posterity, that in all time coming, their Succession is cut off, unless by Act in Law, the blood be restored; although the Posterity should not be guilty of the Act of Rebellion, or
Treason

Treason, on which the forfeit was declared or accrued: In this case two fatal Consequences have hapned to the Posterity of *Adam*.

First, By his Act of Disobedience he hath so far corrupted Nature, so as thereby the Nature of all Men by Natural Generation is Corrupted.

Secondly, by breaking of the Command, he in his own life time was dispossessed, of the Rich Priviledges vested in him, and thereby his Posterity were cut off from the claim of right thereunto,

First, *Adam* by his transgression hath corrupted his Nature, and thereby all men by Natural Generation are corrupted, and as partakers of that degenerated Nature, they are guilty of and chargeable with *Adams* transgression and have lodged in them inherent Corruption.

That *Adam* by the many enormous steps of his Disobedience above mentioned, hath not only incurred the Wrath of God, but also Corrupted his Nature; doth thereby appear, by what has been already said, in the Concomitants or special steps of that Disobedience; for it was simply impossible, that so many irregularities could have concurred in any one Act, as have appeared in this; if the whole Nature had not been polluted, the very Act in the Circumstances of it clearly prove it, for that so many different Concomitants would have jarred and marred that Act, if the chief propension of the Affections and Natural Dispositions had not joyred, whereby we must agree, that the whole Mass was Corrupted and in Conspiracy to rebellion against God.

If *Adam* by his Apostacy from God did defile his Nature from the first purity, and that all men since are the seed of *Adam*, we must infer that all men by Natural Generation are of a Corrupted race

race and naturally defiled, and consequently original guilt imputable to them. in so much as they are part of that Mass which was corrupted: common experience in all Ages tell us, that unhappy constitutions of Parents, either natural, or accidental, render Posterity exceeding corrupt as well in Intellectuals as in bodily habits, and what reason can be given, why men beget men, and not beasts, and beasts beget beasts, and not men, but because of the Affinity of Nature, between the Sire and what is begotten? the same Parity of reason will infer, that from corrupt Men, corrupt Issue must be produced, and how can it be otherwise supposed? for what is begotten of man, can give no quality to it self, and therefore must participate of the nature, and ascribe its quality to that by which it is begotten.

This also is clear from Scripture, *who can bring a clean thing from an unclean? not one.* Job 14. 4.

If a man be sinful, polluted, and unclean, as *Adam* was after his fall, how could his Posterity be clean, they have it not of themselves, and could not claim or derive it from him.

David gives us for this a clear Scripture proof, in his own acknowledgment of Original guilt *behold I was shapen in iniquity, and in sin did my Mother conceive me.* Psal. 51. 5.

From whence comes this pollution of *David*, the Embrio took it not from its lodging in the Womb, there being nothing there to defile it, therefore it must needs have it from its polluted Parents.

Do not dayly and woful experience instruct us, that the first Acts of Children is wickedness, and if not restrained, and instructed, they will perish in Sin and Atheism? whence comes this? Man was created Righteous and Holy, untill he wilfully defiled himself, doth not then this wickedness arise from that first pollution of Nature in *Adam*, and so descended

descended and fell on all Posterity, and continues successively until Nature be polished by Grace, and man be renewed in Christ Jesus, and made conformable to the Image of him that Created him, in Righteousness, and true holiness? wherefore we must conclude all men under Sin by natural Generation, and for this the Scripture is most clear, for we have before proved both Jews and Gentiles, that they are all under Sin, and in that other place of the same Apostle, *Wherefore as by one Man sin entered into the World, and Death by Sin, so Death passed upon all Men, for that all have sinned, Rom. 3. 9. Again, therefore as by the offence of one, Judgment came upon all Men to condemnation. For as by one Mans Disobedience, many were made Sinners, so by the Obedience of one shall many be made Righteous. Rom. 5. 12, 18, 19.*

Having discovered from Scripture, and by other arguments, that by *Adams* Transgression, his Nature was corrupted, and that thereby his Posterity, partaking of his corrupted complexion and nature, are also tainted with his corruption, and are thereby guilty of his original Transgression, we come next to consider the consequences thereof upon his Posterity, and these are twofold.

First, The Posterity of *Adam*, are made subject to Death, and disabled from succeeding him in the many priviledges he enjoyed in his Integrity.

Secondly, They are disabled in natural enjoyment and spiritual performances.

For the first, as we have already cleared, upon *Adams* transgression an act of attender passed against him, and he was deprived of his Sovereignty over the Creatures, enmity was sowed between him and them, and the Earth was accursed for his sake, and he himself exposed to toil, misery, and sorrow, so that all these evil effects have fallen on his Posterity, and they also made subject to Death. This is already

already cleared from their participation of the corrupt nature, and consequently, the Judgments which have followed must also affect them, and they are thereby brought under the Judgment of Death, as by that Scripture already cited, *as by one man Sin entred into the World, and Death by Sin, so Death passed upon all men, for that all men have sinned*, Rom. 5. 12. So as Adam had not seen Death if he had not sinned; and sinning was brought under the Judgment of Death, all his Posterity likewise sinning in him, are liable to the Judgment of Death, *For the Wages of sin is Death*, Rom. 6. 23.

Secondly, The Posterity of Adam are not only disabled, from succeeding him in that glorious state of his Integrity, but are disabled in the use of natural enjoyment, and spiritual performances.

First; In natural and temporary enjoyments, for though the World be respited from utter ruine, and God continues Man on Earth with a Course of Day and Night, and the usual seasons, nevertheless since the Curse on the Creatures for Mans Sin, the enjoyment of Creature delights is attended with such uneasiness, that Mans Life is a continual dying, and a Life of Sorrow, *Man that is born of a Woman, is of few days, and full of trouble, he cometh forth like a flower, and is cut down, he flieth also as a shadow, and continueth not*. Job 14. 1, 2.

See Davids testimony of the greatest of Men, surely, *Men of low degree are vanity, and Men of high degree a lye, to be laid in the ballance, they are altogether lighter than vanity*, Psal. 62. 9. If we take Solomons opinion of the whole World, he plainly tells us, *all is Vanity and Vexation of Spirit*, Eccles. 2. all. The holy Apostle gives us an Inventory of the World, *In the World is only the Lusts of the Flesh, the Lusts of the Eyes, and the Pride of Life; and these things are not of God and perish in the using*. 1 Joh. 2. 15, 16. The holy

Apostle

Apostle Paul informs us, that *the whole Creation is brought under subjection, and groans under bondage for Sin.* Rom. 8. 20, 21. So that since the Curse for Sin, the World is but a Stage of Sin, Sorrow, and Misery.

This also is proved from daily experience, what Age, Nation, City, or Family is exempted from the last lot of mortality, misery or changes? is not the greatest Earthly glory, honour, wealth and strength, clouded in a moment and brought to nothing? and this is the just effect of mans Sin and Rebellion, and will be the continuing Lot of the Seed of *Adam*, untill the Restoration of Man in Christ Jesus, according to the Image of him that created him, and that the bondage of the Creation be restored by the coming of the second *Adam*, and restitution of all things by him, Rom. 8. 21, 22.

The second thing wherein Man is disabled by *Adam's* Sin, and inherent Corruption from the first pollution, is not only natural feebleness and weakness, all the vital and corporal faculties being disabled, from that original, wholesome, and vigorous Constitution of the first *Adam*, whereby the actions are either corrupt or faint, in comparison with what they were before the Fall; but also in Religious performances and duties, so as all these actions, and performances, are either wholly corrupt and sinful, or so weak, and scanty, that they are rather a Skeleton or Picture, than real Duties.

This is illustrated from these three Instances.

First, From the corruption of the Fountain.

Secondly, From Scripture.

Thirdly, From daily experience.

First, From the corruption of the Fountain of our actions, or performance of Duties; It being already proved, that Man, having wilfully polluted and disordered the frame of Holiness, Integrity, and

and Knowledge, in which he was created, and poysoned the Heart and Affections, from whence actions and performances do flow, how can pure and full performances or duties be expected from thence? Man being in his Heart and Thoughts polluted, his Actions must be suitable; *to the pure all things are pure, but unto them that are defiled is nothing pure, but even their Mind and Conscience is defiled.* Tit. 1. 15. This is of necessary consequence, *who can bring a clean thing out of an unclean? not one,* Job 14. 4.

Wherefore we must conclude, that so long as the Fountain of the Heart is defiled, so must the actions and performances coming from thence be impure and weak, and until *Man be renewed in the Spirit of his Mind*, by regeneration in Jesus Christ, he still remains corrupt and polluted, until he be again reveded with that holy Spirit, and that a new heart be given to him, by which again he may be enabled to walk in the Statutes of God to do them, by vertue of that promise, *I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments and do them,* Ezek. 36. 26, 27.

Secondly, Scripture is most clear, that all the Actions of a Carnal Man (such as are all the Issue of Adam until restored by Regeneration) are sinful, and unacceptable with God.

First, His Thoughts are polluted and defiled, and God saw that the wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart, was only evil continually, Gen. 6. 5.

Secondly, His words are defiled and sinful, but unto the wicked God saith, *what hast thou to do to declare my Statutes, and take my Covenant in thy Mouth, seeing thou hatest Instruction, and casteth my Words behind thee?* Psal. 50. 16, 17.

Thirdly, His Actions are all evil, the Ploughing of the Wicked is sin, Prov. 21. 4.

C

Fourthly,

Fourthly, The very Religious Actions or Performances of Duties of the Wicked are sinful. *The Sacrifice of the Wicked is an abomination to the Lord*, Prov. 15. 8. *He that turneth away his Ear from hearing the Law, even his Prayer shall be an abomination*, Prov. 28. 9. *When ye spread forth your hands, I will hide mine Eyes from you, yea when ye make many Prayers, I will not hear, your hands are full of blood*, Isa. 1. 11 to 16.

This point we may thus conclude, that whatever flows from a Carnal Man, whose Mind and Heart is defiled, must be impure and unacceptable to God, for that *the Carnal Mind is enmity against God, and is not subject to the Law of God, neither indeed can be*, Rom. 8. 7. Wherefore until the Fountain be purified, and the imbred prejudice of the Heart be taken away, and man be reconciled to God in Christ Jesus, nothing coming from him can be acceptable with God.

Thirdly, Experience clearly proves, such disability in every performance, Religion for most part is wrapt up, in a bare exercise of outward actions of Devotion; Formality, Ceremony, and customary performances, are come in such repute that men easily deceive themselves and sit down at ease in these performances, without searching into the frame of the Spirit towards God, or examining the spring and motive of these Duties, or scope and end of their Devotion, not regarding whether these duties be undertaken and performed, in obedience of the Command, in Faith, in Sense of Sin, in Eye to the Glory of God, or remorse for Sin, in sense of self pollution, and in a desire of renovation and assistance to perform, and in every thing to deny ourselves, and depend on God by Faith; but lull their Consciences for most part secure, by having done
what

what was customarily reputed religious performances.

Let a Man pretending to Religion more than ordinary, examine himself impartially, he shall find such disorder of Thoughts in religious duties, such narrow and scanty apprehensions of God, such invasion of his Thoughts and Affections, diverting him from the right, and leading him to improper objects, unruly interruptions, such scanty performances, and such uneasiness under these duties, that Custom rather than Conscience (and Conscience for Self) if not carnal Interest at best, than for Gods Glory and Salvation, is the chief Impulse or Spring of such actions. But as to the arraignment of the Affection before God, whether placed on God, or Lusts; Faith on Christ for Justification, and Salvation, the work of Mortification, unfeigned Repentance, Christian Patience, Charity, Brotherly Love, and new Obedience, are Riddles, not only hid from Carnal apprehensions, and made mens duties, but rather thought nuisances, scare crows, and enmity to the World and the flesh; so that we must conclude, that in nature we are without strength, for any Righteous performances, and that until the Law of the Members be brought under the Law of the Spirit, we can do no good thing, *Rom. 8. 6. For I know that in me, that is in my Flesh, dwelleth no good thing, for to will is present with me, but how to perform that which is good, I find not. Rom. 7. 18. For I see a Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of sin, which is in my Members.* Chap. 7. 23. Here we have a clear description, and proof of mans natural Incapacity for doing any good, and this Incapacity we must ascribe to the corruption of the Heart & Affections, which had its rise from sin in Adam.

Having cleared what Original Sin in Adam was,

and how his Posterity was tainted therewith, and made liable to the fatal Consequences thereof, we come in the third place to make some practical Inferences from thence.

First, If from the premises it be an unquestionable truth, that *Adam* was created in Perfection, and Integrity, and that he fell under the most detestable Apostacy, and that in his Transgression were complicated all manner of Sins, that Nature was polluted in him, that all after Posterity are tainted with his guilt, and made liable to the consequences of his Sin. How little reason have the greatest and richest Men of the World, to boast, and how great reason have they to humble themselves, upon reflection of their Pedigree?

For that their descent was from him, who once was the most glorious, absolute, richest, and only Sovereign on Earth, who for his Pride, Covetousness, Ingratitude, and Murmuring, was forfeit, degraded, made miserable, and debased, That they are at best, of corrupted, adulterate and degenerate blood, and extraction, Scripture doth clearly explain this, *Cause Jerusalem to know her abominations, thy Birth and thy Nativity is of the Land of Canaan, thy Father was an Amorite, thy Mother a Hittite, Ezek. 16, 23.*

This People was lineally of *Abraham*, but had followed the Idolatry, and wickedness of the Amorites and Hittites, therefore are they said to be of that Pedigree; we see Christ would not suffer the Scribes and Pharisees amongst the Jews, to claim to *Abraham*, because they did not his works, we see the Prophet *Isaiah* chargeth the Jews to be an adulterous race, and that they were of a Mother divorced from her Husband, *where is the Bill of your Mothers Divorcement, whom I have put away? behold for your Iniquities, have you sold your selves, and for your transgressions is your Mother put away, Isa.*

What glory is it to be of noble blood, which for the worst of Crimes was attainted, and to be of Illustrious birth, when the Issue is Adulterous and Spurious? this is the Fountain and Spring of the Blood and Pedigree of all Mankind, of higher or lower degree on Earth, and this cross bar is inherent in the Scutcheon of all Mortals, this is that *Mené Tekél*, Dan. 5. 25. the Motto of all the natural Issue of Adam, and this stain is not to be blotted out, but by the Blood of that Scape Goat, the Lamb, Jesus Christ, who must blot out *the Hand-writing of Ordinances, that was against us, contrary to us, and took it out of the way, nailing it to his Cross*, Col. 2. 14.

Secondly, This Sin having such Complication of all manner of sin in it, and being the Fountain from whence came all manner of Corruption, look not on it as one single act, to be extenuate with that excuse of eating only a little of forbidden Fruit, but look on it, as a poisoned Fountain, in which were lodged all enchantments to sin, and that deliberate contraction of enmity against God, *an evil Heart of unbelief, stuffed with malice, glutted with covetousness, swollen with pride, cankered with envy, fretted with discontent, and boundless in desire.*

Thirdly, When by Providence Affliction or Chastisement for sin cometh, consider, that before Sin came, there was no sorrow, that Justice and Judgment must attend Iniquity, and as Sin was first punished by a deluge of misery on Mankind, so the Continuance must not escape the like fate; and look on all acts as coming from that Fountain of Corruption, and make not the single act of any one transgression, the sole cause of mourning, repentance, and reformation, but run the act to the spring of the Heart, and fix on the Soul that vehement desire, fear, zeal, indignation and revenge in the act, and corruption in the fountain, *what*

Indignation, yea what fear, what vehement desire, yea what zeal, yea what revenge! and never meet with any sin or temptation to it, but with an Eye of Jealousie as over a Pit of Destruction.

Fourthly, When Providence deprives thee of any Earthly enjoyment, for the reasons in Divine Will-
dom, murmur not to be denied some of thy desires, but remember thou wast guilty in *Adam*, of grudging God the reserving of the Tree of Knowledge, and by thy impatient bearing of losses thou makest the old sore of *Adams* transgression bleed afresh in discontent, but rather let the memory of Original Sin, oblige thee, to submission, contentment, sorrow and repentance.

Fifthly, Are all men guilty of *Adams* transgression, and are of the same corrupted and degenerate blood, and some by course of Providence raised to Wealth and Honour above others, what reason then hath the exalted, or brother of high degree, to despise him on whom the deceitful Riches of this World, have not smiled? this Man who despiseth his Brother, is forgetful of himself, as if not of the same blood with the other, *he is like a man beholding his natural Face in a glass, he beholdeth himself, and goeth away, and forgetteth what manner of Man he was, Jam. 1. 23, 24.*

The Riches, and Honour of this Life, should not raise a Man in esteem of himself above his brother, for what he hath is given to him of God, who can as equally level him with his Brother, and thereby make him remember his own Pride, and that the other is of the same Blood with him. See the Instance of this in *Nebuchadnezzar*, and many others. *I Nebuchadnezzar, praise and extol, and honour the King of Heaven; all whose Works are Truth, and his ways Judgments, and those that walk in Pride he is able to abase. Dan. 4. 29. to the end.*

Consider

Consider what the Apostle *James* saith of Carnal partiality, of preferring the Rich in Gay Clothing, with a goodly Gold Ring, and despising the poor Brother, and what arguments he useth to the contrary. *Are ye not then partial in your selves, and are become Judges of evil thoughts? hath not God chosen the Poor of this World, Rich in Faith, Heirs of the Kingdom, which he hath promised to those that love him, and ye have despised the Poor? do not Rich Men oppress you, and draw you before the Judgment Seats, do not they blaspheme that worthy name by which ye are called? if ye fulfil that royal Law, according to the Scripture, (thou shalt love thy Neighbour as thyself) ye do well, but if you have respect to persons ye sin, Jam. 2. to 10.*

Here by strong arguments he proves the partial preferring the Rich before the poor to be sinful.

First, For that the Godly though poor in this World, is the worthier person in Gods esteem, in that he is chosen of God, an heir of the Kingdom of Glory.

Secondly, That Great and Rich Men, are Enemies to the Godly, they bring them before Judgment Seats, and oppress them.

Thirdly, Rich Men are not Enemies only to Godly Men, but to God, and Blaspheme his Holy Name.

Fourthly, That the royal Law of God commands the Duty of equal love, love thy Neighbour as thy self.

Wherefore, since Pride, and Ambition, was a cheif ingredient of that first Fountain of sin, let none through Pride, despise him who was of the same blood with himself, though not in that equal Worldly Splendor or Glory, but consider, as Pride did ruine *Adam*, and abased all his Posterity, so Justice will take the like vengeance upon all the Race of *Adam* guilty of the same Crime. *Whoso*

dispiseth the poor reproacheth his Maker, Prov. 17. 15. God is Maker of poor and rich, Prov. 22. 2.

Sixthly, Are all men of one Blood and Family, and so Brethren and Members one of another? Eph. 4. 24. This calls all men to mutual Sympathy, mutual Assistance and supply of one another, this is that expresse Command of Christ, *that ye love one another as I have loved you, John 13. 34.* And the Apostle presseth this most vehemently; *Whosoever doeth not righteousness is not of God, neither he that loveth not his Brother, 1 John 3. 10. We have passed from Death to Life if we love the Brethren, and he that loveth not his Brother, abideth in Death; he that hateth his Brother, is a murderer and hath not Eternal Life: We ought to Lay down our Life for the Brethren, 1 Joh. 3. 14, 15, 16.*

This Love consists not only in the Airy Compliment of professed and pretended Friendship, but

First, In a general Sympathy, Fellow-feeling, and Compassion, in all Conditions, and Circumstances Spiritual and Temporal, like Christs Love to his Church: *In all their Afflictions he was Afflicted, and the Angel of his presence saved them; in his Love, and in his Pity, he redeemed them, and carryed them all the days of old, Isa. 63. 9.*

Secondly, This Love is extensive to all wants and necessities or else it is empty and profiteth not: *Whoso hath this Worlds good, and seeth his Brother have need, and shutteth up his bowels of Compassion, how doth the Love of God dwell in him? 1 Joh. 3. 17.* And the Apostle James is to the like purpose, *If a Brother, or a Sister be naked, and destitute of Daily food; and one of you say to them, depart in peace, be ye warmed and filled, notwithstanding ye give them not these things which are needful to the Body, what doth it profit? Jam. 15. 16.*

Seventhly, Is it so then of a lamentable truth, that all men are concluded in *Adams* Apostacy, and that there is a woful Degeneracy in the Soul of Man, from that primitive Knowledge, Righteousness, and Holiness, and that all men in Nature are dead in Sin, and have their Conversation with the Lusts of the Flesh, fulfilling the desires thereof, and of the mind, according to the Course of this World, according to the Prince of the Power of the Air; the Spirit that now worketh in the Children of Disobedience, and are by Nature the Children of Wrath. Eph. 2. 1, 2, 3. And that there is even amongst the renewed a Law in the Members warring against the Law in the Mind, Rom. 7. 23. Ch. 8. 1. And that by reason of Sin, the Creature is Subject to Vanity, and the whole Creation groaneth and travaileth in pain for the Adoption and Redemption. Rom. 8. 20, 22, 23.

And that in this degeneracy, a mans life is his burden, and there is no true pleasure under the Sun, confirmed in Solomons experience, Therefore I hated life, because the work that is wrought under the Sun is grievous unto me; for all is vanity, and vexation of Spirit, Eccles. 2. 17. all.

Seeing then this Earth is but a sojourning, and no abiding place, and that here is neither Pleasure, Rest, nor Happiness; how much is it mortal mans concern, anxiously, restlessly, and with a believing Impatience to pursue close after these two things?

First, That as by one man Sin entred into the World, and Death by Sin, so Death passed upon all men, for that all men have sinned, Rom. 5. 12.

And that as by the offence of one man, Judgement came upon all men to Condemnation, even so by the righteousness of one, the free gift came upon all men to Justification of life. Rom. 5. 18.

That

That man would seriously apply himself to the Throne of Grace that he may be found in the Faith, that he may be intituled into Eternal Life in Jesus Christ, that only mediator; and for that the first Image of God in man was wilfully abolished, or defaced by man, that by the bounty of Free-grace he may be begotten again by the regeneration of the Spirit, unto a lively Faith; and that he may put on the new man of Righteousness and True Holiness, Eph. 4. 24. And may be renewed in Knowledge after the Image of him that Created it, Col. 3. 10. And may be set free from the Law of Sin and Death, by the Law of the Spirit of Life,

And that he may be spiritually enlightened, not by the Spirit of the World, but by the Spirit which is of God, and that he may know the things freely given of God, I Cor. 2. 12.

And that he may be spiritually minded, that enmity of the Carnal mind may be removed so as he may no more mind the things of the Flesh, but the things of the Spirit, Rom 8. 5, 6, 7. That being raised from the Death of Sin by the Spirit of Christ, he may seek these things that are above where Christ is, Col. 3. 1. And may be accounted to be called a Child of God, an heir and Joynt heir with Jesus Christ, and may also be glorified with him, Rom. 8. 17.

That he may be dead and crucified in Christ to Sin and may also live with him in Glory, Rom. 6. 8.

Secondly, Seeing the Earth was accursed for mans sake, Gen. 3. 17, 18, 19. And that the Creature was made Subject to Vanity, not willingly, but by reason of him, who Subjected the same in hope, Rom. 8. 20. And that the whole Creation groaneth and travaileth in pain together, for redemption from the bondage of Corruption, unto the glorious liberty of the Children of God, Rom. 8. 21, 22, 23. That he may watch, and be always ready with Oyl in his Lamp, for

for the coming of the Bridegroom, who cometh as a Thief in the night, Rev. 16. 15. And may earnestly pray that the Bridegroom would hasten the coming of his Kingdom, and the new Heavens and the new Earth, and set the Sons of God at liberty from the Liberty of Sin and Corruption; and that the glad Tydings of that Heavenly Proclamation may be heard: *Behold the Tabernacle of God is with Men, and God shall dwell with them, and they shall be his People, and God himself shall be with them, and be their God. And God shall wipe away all tears from their Eyes: and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain: For the former things are passed away,* Rev. 21. to 6.

Having thus viewed *Adam* in his Primitive Integrity, in Glory, Honour, Righteousness, true Holiness, and perfect Knowledge, with absolute Sovereignty over the Creatures, the Darling and Friend of God, and all the Creation at Unity and Peace with him, and in Subjection to him, and in Amity amongst themselves: And afterwards by Man's falling from God, Man the declared Enemy of God, and by a guard of Angels barred out of Paradise, deprived of his Sovereignty, and Enmity sowed between the Creatures, and the Earth accursed, and the Creation brought under Bondage, and the Posterity of *Adam* (once the apparent Heir of all Righteousness, true Holiness, Knowledge, Honour, Glory, and Sovereignty over the Creatures) disabled and cut off from that glorious succession, and exposed unto all misery and under the servitude of Sin and Wrath, Rom. 3. 23. Eph. 2. 3. And in place of that Unity of the Sons of God, and shouting together for joy; nothing to be seen or heard, but Subjects rebelling against their Sovereign, and the whole Creation Split in

En-

Enmity, and Envy, Malice, Oppression, and Unrighteousness, to have filled the whole Earth; where is that corner of the World, where ambition for Dominion, Covetousness for Wealth, private or publick animosities, have not drowned the sense of all comfortable enjoyments? Man raging against the Creatures, and they against him, and each in contention, devouring one another, and nothing to be seen, but a woful Convulsion, and dismal complexion, and the degenerate frame of that first and beautiful Fabrick of the Creation, from its so late purity and glory.

This then being the Tragical Condition of all Mortals Subject to Sin and Misery, as entailed on them from the Inherent Corruption of Nature, *Job 5. 6.* Who can withhold the Churches lamentation, *How hath the Lord covered the Daughter of Sion, with a Cloud in his anger, and cast down from Heaven to Earth, the beauty of Israel, and remembered not his foot-stool, in the day of his anger, what thing shall I take witness for thee, what shall I liken unto thee O Daughter of Jerusalem, what shall I equal unto thee, that I may comfort thee, O Virgin Daughter of Zion, for thy breach is great like the Sea, who can heal it? Lam. 2. 1, to the end. How is the Gold become dim, how is the most fine Gold changed? the Stones of the Sanctuary are poured out in every Street, the precious Sons of Zion comparable to fine Gold, how are they esteemed as Earthen Pitchers, the work of the hands of the Potter? Lam. 4. 1, 2, all. And with the Holy King and Psalmist heavily lament, wo is me that I sojourn in Mesech, and dwell in the Tents of Kedar, Psalm 120. 5.*

This being the universal state of Misery to all Mankind as in the place before cited, Man is born unto troubles as the sparks fly upward. It being no more natural, to the Sparks to come out of fire and fly up, then to man born in Sin, to meet with
sorrow

sorrow and misery, and therefore all Men should Copy out the Prophets methods and wish, Oh that my head were Waters, and mine Eyes a Fountain of Tears, that I might weep, day and night, for the slain of my People, Oh that I had in the *Wilderness* a lodging place, of way faring Men, that I might leave my People and go from them, for they be all *Adulterers*, an assembly of treacherous Men, and they bend their Tongues like their bows for lies, but they are not valiant for the Truth upon Earth; for they proceed from Evil to Evil, and know not me, saith the Lord, take ye heed every one to his Neighbour, and trust ye not in any brother, for every Brother will utterly supplant, and every Neighbour will walk with Slanders, they weary themselves to commit Iniquity, thine habitation is in the midst of deceit. through deceit they refuse to know me saith the Lord, Jer. 9. 1, to 7. And should also with the Church arise, cry out in the night, in the beginning of the Watches, pour out thy Heart like Water before the Face of the Lord, lift up thy Hands towards him, for the Life of thy young Children. that faint for hunger in the top of every Street, Lam. 2. 19. And with the same Prophet Jeremiah, Rachel weeping for her Children, and refused to be comforted because they were not, Jer. 31. 25.

Now if the holy Prophet was thus in an Agony of grief, for the Sin and Misery of one Nation, and People, and the Church for her private state, and the holy King for his uneasiness under such Companions; how much more reason hath every Son of Adam, not, only to mourn for, and bewail his private guilt, and misery, but also to lye low in self abasement, humiliation, repentance, and bitter Complaints of the universal misery of all mankind as Sons of Wrath by Nature because of Sin?

This being the dismal Estate and Condition of Man by Nature, in which is too great matter of mourning,

mourning, and lamentation, methinks I hear the loud sounding of bitter groaning, under the subjection and bondage of the Creation, Rom. 8. 22. And a voice grievously putting the question, Is the plant of renown of Gods Creation utterly cut off? *Hath the Lord forgot to be gracious, will he be favourable no more, are his tender Mercies clean gone for ever?* Psal. 77. 7, 8, 9. Psal. 85. 5. Psal. 89. 46. In answer to which I was led to that place, *Thus saith the Lord, refrain thy voice from weeping, and thine Eyes from tears, for thy works shall be rewarded, and they shall come again from the Land of the Enemy, and there is hope in thine end, and thy Children shall come again to their own Land,* Jer. 31. 16, 17. And while in deep contemplation of this consolatory voice, and plunged with reflections on Mans Incapacity, to reconcile himself to God; and of the apparent impossibility, I was led to that of the Prerogative of God, *With Man this is impossible, but with God all things are possible,* Mat. 19. 26.

And to that pretious Truth, *My Thoughts are not your Thoughts, nor my Ways your Ways, saith the Lord, for as the Heavens are higher than the Earth, so are my Thoughts higher than your Thoughts, and my Ways than your Ways,* Isa. 55. 8, 9.

And being further plunged in the deep contemplation of Mans Rebellion, and of the Justice of God, which requires Attonement for Sin, and finding Man had nothing wherewith to come before the Lord, to appease the wrath of an Omnipotent, Holy and Dishonoured Majesty, I was lost between the belief of his Faithfulness who had promised, and the apparent impossibility; I was carried to that Scripture, *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and Grace, which was given us in Christ Jesus, before the World began,* 2 Tim. 1. 9. And to that other Scripture, *According as he hath chosen us in him, before the Foundations of the World, that we should be*

holy and without blame before him in love, Eph. i. 4. In hope of Eternal Life, which God that cannot lie, promised before the World began, Tit. i. 2. And to that other clear truth, for as much as ye know, that ye are not redeemed with corruptible things, as Silver and Gold, but with the pretious blood of Christ, as a Lamb without blemish, and without spot; who verily was fore-ordained before the Foundations of the World, but was manifest in these last times in you, 1 Pet. i. 18, 19, 20.

And being also carried to view that Scripture, *And I will put enmity between thee and the Woman, and between thy Seed, and her Seed; It shall bruise thy Head and thou shalt bruise his Heel, Gen. 3. 15.* by all which, I was brought to understand that the same Eternal Wisdom and Council of God, whereby at first Man was created in the Image of God, *Gen. i. 26, 27.* by which the Fall of Man was foreseen, the Restoration of Man to the same Image of God was also decreed, from all Eternity by Gods Eternal goodness and free bounty, and by means above the reach of Man to contrive, or his power to accomplish, *viz.* by Jesus Christs taking upon him the Humane Nature, and shedding his blood to death, to expiate the guilt of Mans Sin, as in that of the forecited testimony of the Apostle *Peter.*

This then being the unfolding of that great mystery of Mans Redemption, and Eternal Salvation by Jesus Christ, as by Gods Grace shall be more fully explained in the ensuing Discourse; If the reflection upon the miserable Estate of Man in the foregoing Description, justly occasioned and called for, from all men, deep humiliation, sorrow and repentance, how great Reason have all Men, with all adoration, humility, and thankfulness, to cry out with the Holy Apostle, *Oh the depth of the Riches, both of the Wisdom and Knowledge of God! how unsearchable are his Judgments, and his Ways past finding out, for*
who

who hath known the Mind of the Lord, or who hath been his Counsellor? Rom. 11. 33, 34. And with the same Apostle, That ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth Knowledge, that ye may be filled with all the fulness of God, Eph. 3. 17, 18, 19. And to admire Infinite Goodness with the Holy Prophet, For since the beginning of the World, Man hath not heard, nor perceived by the Ear, neither hath the Eye seen, O God besides thee, what he hath prepared for him, Isa. 64. 4. And further of the mystery of this love, read 1 Tim. 3. 16. Psalm 139. 17, 18.

Having thus viewed the first estate of Man in his Innocence, and his estate of Apostacy from God, and being informed of the mystery of Gods Love, and eternal good Will to Man, in Christ Jesus, we come next to consider, how in infinite Wisdom the Redemption of Man is contrived.

We have already discovered how God of his bounty, made man in a happy and glorious estate after his own Image, and upon the Condition and Covenant of obedience, he was made Lord of all the sublunary Creatures, and that God putting Mans Stock in his own hand, and though he was sufficiently enabled to perform Obedience, nevertheless through the Concupiscence of his Heart he broke his Allegiance to God. and incurred to himself and posterity the forfeiture of all the glorious Dignities and Priviledges given to him, and he and his Posterity were concluded under Misery and Wrath, because of Sin, so that having no capacity in himself to be reconciled to God, and retrieve his loss, the Infinite Wisdom and Bounty of God from all Eternity, as above is discovered, did determine mans Restoration to a better and surer Estate and Condition, than

than what he was in at his first Creation, and that same Infinite Wisdom foreseeing that Man having corrupted his Way and Heart, the Fountain of Actions, *And that the Thoughts and Imaginations of his Heart were evil and only evil continually, Gen. 6. 5. And that his Heart was deceitful and desperately wicked, Jer. 17. 9.* And though he intended Mans Restoration and Eternal Happiness, yet because of the pravity of Mans Heart, he was neither to be treated with upon his own Integrity, nor fit to be trusted with a new Stock in his own strength, and therefore Heavenly Wisdom, appoints the only begotten Son of God, and Second Person of the Holy Trinity to be a Mediator for Man, and by him enters into an everlasting Covenant with Man, which shall be demonstrated in the ensuing Discourse, and that as well to satisfy Divine Justice for Mans Transgression, as to secure to Man the future Stock of Gods bounty, granted unto him by vertue of this New and Second Covenant, and what this Covenant is and the terms of it shall be the next Subject of Discourse.

This Covenant commonly called the Covenant of Grace: is mutual between God and Man through the Mediator Jesus Christ, who in Scripture is called the Mediator of the New Covenant: considering this Covenant, we shall

First, Take notice of the freedom thereof.

Secondly, Of the terms of it.

First, As to the freedom, It being apparent that God of his Free-Will and Goodness, without any tye, necessity, or obligation upon him. for his own Glory, Created the World and Man, in that glorious and stately Condition as we have heard, and that Man by his Rebellion departing from God, had incurred the execution of Justice upon himself, and all after Posterity, and that the Pravity of Mans Nature was such, that it grieved, and repented

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God

God that he had made Man, Gen. 6. 6. There lay no obligation upon God to restore lost Man, but that God intending to make Bounty and Mercy, as it were, to triumph over Justice, and magnifie his Infinite goodness; by the Council of Heaven, this mystery of Christs love is contrived, by which Justice is satisfied, and Man is not only relieved from the servitude of Sin, and delivered from wrath to come, and insured in a better estate than what he was in at first, but also is made Heir to all the most excellent priviledges contained in this new Covenant, which shall be branched forth in the ensuing Discourse.

The frequent testimonies of the Spirit in the New Testament, witness the freedom of this Covenant. *Having Predestinated us to the Adoption of Children by Jesus Christ to himself according to the good pleasure of his Will,* Eph. 1. 5. *But God who is rich in Mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath he quickened us together in Christ; by Grace ye are saved,* Eph. 2. 4, 5, 11. *And not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us, abundantly, through Jesus Christ our Saviour, that being Justified by his Grace, we should be made Heirs according to the hope of Eternal Life,* Titus 3. 5, 6, 7.

For all have sinned and come short of the Glory of God, being justified freely by his Grace, through the Redemption that is in Christ Jesus. whom God hath set forth, to be a propitiation through Faith in his blood, to declare his Righteousness for the remission of sins, that are past, through the forbearance of God, to declare his righteousness that he may be just, and the justifier of him that believeth in Jesus, Rom. 3. 21, to the end. *When we were yet without strength in due time Christ died for the ungodly,*

ungodly, God commendeth his love towards us, in that, while we were yet Sinners, Christ died for us, for if when we were Enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his Life, Rom. 5. 6, to 11. Who was delivered for our offences, and was raised again for our Justification, Rom. 4. 25. and other innumerable places of Scripture, as Rom. 9. 11, 15, 16. Ezek. 16. to 15. and Ezek. 36. 17, to 33. James 1. 17.

By all which we see the blessing of this Covenant coming freely of Grace, by the Council of Heaven, Christ undertaking for impotent, helpless sinners, and enemies, and this undertaking approved and accepted of, by the forbearance of God and the suffering of Christ, coming as a propitiation and satisfaction to Justice for Mans offences. who was in no capacity to help himself, the freedom and excellency of this love of Christ in this new Covenant appears, yet more particularly in these respects.

First, As man was of himself incapable to make satisfaction to Justice, and reconcile himself to God, so he was not fit to be treated with by God in his own person, because he had altogether defiled himself, and was of no Integrity, therefore Jesus Christ becomes Mans Surety to God, to perform for him the Conditions on Mans part, which he doth by offering himself up to Justice for Sin, Rom. 4. 25. And by his Spirit of Grace enabling Man to do spiritual homage and obedience to God, and by so much was Jesus made the Surety of a better Testament, Heb. 2. 22.

Secondly, Christ doth not onely become Mans Surety, but actually clears and discharges them from the debt of Sin to Justice, and frees Sinners from the penalty of eternal wrath for Sin, for he hath made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him, 2 Cor. 5. 21.

Herein doth the Suretyship of Christ for Man differ from the suretyship amongst Men, for that amongst Men, when one becometh Surety for another, he contracts for relief from him whose security he is, and only lends his Credit for a time, but will not pay the debt for him, if he can by Law avoid it, and if he be constrained to pay it, he will force relief from the other if he be able, and if not able, will treat him with all severity for his own relief; but Christ Jesus neither expects or desires any satisfaction or relief, but freely of his own good Will pays the Debt and expects no return but the humble and thankful acknowledgment and improvement of the mercy of forgiveness and priviledges obtained by him to the debtor.

Thirdly, He becomes a Curse for sinners, and frees them from the Curse due for their sins, *Christ hath redeemed us from the Curse of the Law being made a Curse for us, Gal. 3. 13. For it is Written, Cursed is every one that hangeth on a Tree, Deut. 21. 23.*

Fourthly, He doth not only free us from the Curse for Sin, and Punishment of Justice, but also frees them from all Imputation of guilt for Sin, and obtains the condemnatory Sentence of Justice, against them, to be cancelled and nailed to his Cross of Satisfaction to Justice, that the same shall never retort upon them to their prejudice, *And you being dead in your Sins, and the Uncircumcision of the Flesh, hath he quickned together with him, having forgiven you all Trespases, blotting out the Hand-writing of Ordinances, that was against us, which was contrary to us, and took it out of the way nailing it to his Cross, Colossians 2. 13, 14.*

Herein also is a second difference between Christs love to me, above that amongst men, for when a surety is obliged to pay the Debt of another, he taketh Assignments to the Creditors Debt, and keeps

it on foot against his Friend, either to force satisfaction from him, or to keep him in constant trouble, fear, danger, and disquiet of mind, but Christ doth not only, early, chearfully, and willingly pay the debt, but also cancels all the instruments of payment, and puts the debt in utter oblivion, *And remembers their sins no more*, Isa. 43. 25. and quiets their Thoughts from the fear of their danger, or after trouble for their Debts.

Fifthly, He doth not only satisfy Justice, take off the Curse, and procure them Indemnity, but also procures the Imputation of Righteousness to them, as he was made sin for sinner, though he knew no sin, so he makes them righteous through him, though they were altogether unrighteous in themselves. *And he received the Sign of Circumcision, a sign of the Righteousness of Faith, which he had yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that the righteousness might be imputed to them also; now it was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed, if we believe in him who raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our Justification*, Rom. 4. 11, 24, 25.

Herein is manifest the excellency of Christs love to sinners above any thing amongst men, for men commonly upbraid others with their good offices done, and if one man suffer the least injury from another, especially in paying a debt for him, the same is not only a continual reproach, but prejudice so far prevails, that they never afterwards assist them in any good office, but rather defame and lessen their reputation, than advance them to any good, though it may be in their power; but Christ glorieth in the good Office done, and is so far from upbraiding his poor friends, *Jam. 1. 5*. That he will

not only have all names of reproach (from their former transgressions) taken off, *Isa. 54. 4.* but he will have them farther advanced, and though they were in themselves unrighteous, he will have his own righteousness imputed to them, as in the foregoing Scripture, *2 Cor. 5. 21.* and is so tender of their reputation, that he will have all their deformities covered and washed away in his own blood, *Rev. 7. 14.* *Who gave himself for us that he might redeem us from all Iniquity, and purify to himself a peculiar people zealous of good works, Tit. 2. 23, 24.* *Who gave himself for us, that he might deliver us from this present evil World, according to the Will of God and our Father, Gal. 1. 4.*

We do not read in Scripture that Christ upbraids any Repenting Sinner with their Sins committed before their Conversion, *Mary Magdalen* after her Conversion was not reproached with uncleanness, *Peter* with denial of Christ, nor *Paul* for his vehement persecuting of him. This of upbraiding or reproaching the Penitent with their former transgressions is clear contrary to the Method God takes with his People, for in that famous Scripture, *Eze 33.* The Spirit of God tells us the Righteousness of the Sinner shall not justify him without Repentance and new Obedience, *When I shall say to the Righteous he shall surely live, if he trust to his own Righteousness and commit Iniquity, all his Righteousness shall not be remembered, but for his Iniquity that he hath committed he shall dye for it, verse 13.* And on the other hand the Sins of the Penitent shall not be remembered against them. *If the wicked restore the pledge, give again that which he hath robbed, and walk in the Statutes of Life, without committing Iniquity, he shall surely live, he shall not dye, none of his Sins that he hath committed shall be mentioned unto him, he hath done that which is lawful and right, he shall surely live, ver. 15, 16.*

The Lord is a Spirit of meekness, tender hearted and compassionate, and he knoweth that the regenerate are a people afflicted and broken in Heart for their Sins, and under a continual sense of being under a body of death, and that they often want the Oil of Joy for mourning, and the garment of praise for the spirit of heaviness, Isa. 61. 3. To support them under their fainting fits, a wounded Spirit who can bear? therefore in his gracious condescension he ministers consolation to his People. Thus saith the high and lofty one, that inhabiteth Eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite ones, for I will not contend for ever, neither will I be always wroth for the Spirit should fail before me, and the Souls which I have made, Isa. 57. 15, 16.

From whence we may have these two Lessons.

First, A Lesson of Caution, Humiliation, and Watchfulness to the Godly and Penitent.

Secondly, An advice against censoriousness and rash judging of others.

First, As to Godly and Penitent, hast thou upon serious enquiry into thine own Heart, Affections, and Conversation, found that Godly sorrow and repentance for sin spoken of, 2 Cor. 7. 9, 10, 11. And explained in this ensuing Discourse, Page And hast found Faith warranting thee to believe that Christ Jesus who knew no sin, is made sin for thee, 2 Cor. 5. 21. And thou made the Righteousness of God in him, and that the Hand-writing of Ordinances of Gods Justice as to thee, is by him blotted out, Col. 2. 13, 14. Then consider,

First, What thou art called unto, *That as ye have learned Christ Jesus, so walk ye in him.* Hath he made thee Righteousness who was dead in trespasses and sins, not by thine own work of Righteousness, but of

Of his Grace, and by his Power of Regeneration, *Art thou justified*) not by the Law of thy Works, but by Grace and Faith in Jesus Christ, *Romans 3. 27, 28.*

Thy works are only Obedience, Faith and Holiness which are given to thee by him, and though they neither have justified nor can justify thee, they are thy duties, and what thou canst do is but duty, and thou shouldst account thy self an unprofitable Servant as to God, *Luke 17. 10.* And though in the acceptance of God through Jesus Christ, thou art accounted Righteous, thou must continue in holy duties, in all manner of conversation, and must not continue in Sin, that Grace may abound. but as being dead to sin and crucified in Christ, thou shouldst walk in newness of life to the destruction of the body of Death, that we may live with Christ, *Let not therefore Sin reign in your Mortal bodies, that you should obey it in the lusts thereof, neither yield ye your Members as Instruments of unrighteousness to Sin, but yield unto God as those that are alive from the dead, and your Members as Instruments of Righteousness unto God, and sin not, because thou art not under the Law but under Grace, Rom. 6. to 16.*

Secondly, Art thou in thy apprehensions renewed to God, and hast a loathing sense of Corruptions, is the Bond-woman of Sin and Satan, cast out by the power of Regeneration and Grace, leave not thy house empty, but get it freshly stockt with increase of Grace, consider what Christ saith of the Man out of which the Devil was cast out, that if he find the House empty, *he will return with seven Devils worse than himself, and the last state of that man will be worse than the first. Luk. 11. 24, 25, 26.*

Be instant therefore in Prayer to God for increase of Grace, and Guard against old favourite Lusts and Corruptions, that they return not again to entangle thee

thee to Folly; take the Apostles advice, be sober, be vigilant, because your Adversary the Devil as a roaring Lion, walketh about seeking whom he may devour, whom resist stedfast in the Faith, 1 Pet. 8. 9.

Thirdly, Art thou Righteous to God by Christ Jesus, not by thine own works and power, be humble in the sense of thy own incapacity and insufficiency for any good in thy self, and say with that holy Apostle. For I know that in me, that is in my Flesh there dwelleth no good thing, for to will is present with me, but how to perform that which is good that I know not, for the good that I would I do not, but the evil which I would not that I do: for I find a Law, that when I would do good, evil is present with me. O wretched man that I am! Who shall deliver me from the Body of this death? Rom 7. 18. to 25. And be deeply sensible of the weakness and imperfection of all thy Graces and Attainments, as rotten Garments and menstruous Clouts. as in and from thee, and that in thy self there is no soundness, but uncleanness from the sole of the Foot to the top of the head, Isa. 1. 6. Ch. 64. 6.

Secondly, As to censoriousness and rash judging the Scripture tells us, that offences must come, but wo to them by whom they come, Luke 17. 1. And as none are more obnoxious to be slandered, reviled and evil reported of, and be treated censoriously, and uncharitably than the Godly, this they may remember for their Comfort and Patience, that the Disciple must not expect better entertainment than his Master, nor the Servant than his Lord, and as Christ was reviled with being a friend to Publicans and Sinners, a Wine-bibber and a Drunkard, and that he did cast out Devils by Belzebub the Prince of Devils. Luke 7. 32, 33, 34. So may the Children of God contentedly sit down under the uncharitable constructions of the Enemies of Truth, after the example

example of Christ, *who when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously*, 1 Pet. 2. 21, 22, 23.

As the Children of God when they do well and suffer for it, are called to suffer patiently as following Christs example in the foregoing Scripture, so the uncharitable and censorious *Rabsecabs* whose business is to ridicule the Truth of God, disparage Religion, and load the zealous for God, with reproach and infamy, *Isa. 36. Chap. 37. 8, to 14.* should do well to remember that uncharitable censoriousness is a great sin against God, and to take on them to charge the Professors of Religion with Hypocrisy, is assuming to themselves the Prerogative of God, of knowing mens Hearts, which alone is the peculiar power of God, *Jer. 11. 20. ch. 17. 9, 10. Psal. 7. 9. 1 Sam. 16. 7. Man looketh on the outward appearance, but the Lord looketh on the Heart.*

No Man can charge another with any Sin, but if he search into his own Heart and Ways, he may find himself guilty of that same or worse Sins wherewith he chargeth his Brother, wherefore he should take Christs directions, *first To take the beame out of his own Eye before he challenge the Mote in his Brothers Eye, and not to Judge lest he be Judged*, Mat. 7. to 6.

Let such consider how much a narrow uncharitable and censorious Spirit, is contrary to that love, tenderness and charity, which is commanded and recommended in Scripture, *Rom. 2. all*, and that if any brother or professor of truth be fallen under any sin that he be reclaimed in the Spirit of meekness, and not treated with bitter invectives and reproaches, *2 Cor. 2. 7.* and that self-humiliation is the best means of anothers conviction, and the true Christian duty, *For who so exalteth himself shall be abased, and he that humbleth himself shall be exalted*, Luk. 14. 11.

Let

Let such consider how injurious slander and reproach is to the reputation of a Christian, and how ill it is resented by the Spirit of God in Scripture, for the Lord accounts his People so nearly related to himself, that he will not have them injured, so that he accounts the Injury done to them to be done to himself. *He that toucheth you, toucheth the Apple of mine Eye, Zach. 2. and 8.* There is that speaketh like the piercing of a Sword, but the Tongues of the Wise is Health, *Prov. 12. 18.* And though Malice and Prejudice may raise a slanderous report, nevertheless, neither in mans esteem at long run, nor in Gods account shall it have any weight, but shall be wiped off in course of time, although the Innocent and Godly may suffer for a time, *Lips of Truth shall be established for ever, but a Lying Tongue is but for a moment, Prov 12. 18, 19.*

Let such farther consider how detestable lying, slandering and reproaching is to God. *Lying Lips are an abomination to the Lord, but they that deal truly are his delight, Prov. 12. 22.* We see that the railing Blasphemous Reproaches of *Rabsecab*, and the great King of *Assyria* against the People of God, is accounted by God against himself. *Whom hast thou reproached and blasphemed, and against whom hast thou exalted thy voice, and lift thine Eyes on high? even against the Holy One of Israel. By thy Messengers thou hast reproached the Lord, and hast said, &c. 2 Kin. 19. 22, 23.* read all, and read, chap 18.

Let such further Consider What badge, and brand of folly is put upon Peevish, Uncharitable, Narrow and Censorious Persons, who either raise slanders or by reporting foment them, *He that hideth hatred with lying Lips and he that uttereth slander is a Fool; in the multitude of words there wanteth not sin, but he that refraineth his Lips is wise: The Lips of the righteous feed many, but Fools die for want of*

of Wisdom. It is a sport to a Fool to do mischief, but a man of understanding hath Wisdom, Prov. 10. 18. to 24. Prov. 26. 21. 22. See the words.

By the blessing of the upright the City is exalted, but it is overthrown by the Mouth of the wicked: He that is void of Wisdom despiseth his Neighbour, but a Man of understanding holdeth his peace, a Tail-bearer revealeth secrets, but he that is of a faithful Spirit concealeth a Matter Prov. 11. 11, 12, 13.

Let all such remember that such reproaching flandering and defaming do more mischief to themselves at the long-run than to the Godly, for that the Godly shall be justified by their Integrity both before God and Man. and the malice of the wicked shall be retorted upon themselves. The Righteousness of the upright shall direct his way, but the wicked shall fall by his own wickedness; an Hypocrite with his mouth destroyeth his Neighbour, but through knowledge shall the just be delivered; the righteous is delivered out of trouble and the wicked cometh in his stead, Prov. 11. 5. to 10. His own Iniquities shall take the wicked himself and he shall be holden with the Cords of his sin, Prov. 5. 22, 23.

Let such persons also consider the Character given in Scripture to the Malicious and Slanderers. His mouth is full of cursing and deceit and fraud, under his tongue is mischief and vanity; he sitteth in the lurking places of the Village, and in the secret places doth he murder the Innocent; his eyes are privily set against the poor, he lyeth in wait secretly as a Lyon, Psal. 10 7. to 11.

By which may be gathered that such are accounted treacherous and murderers in Scripture language.

But let us on the other hand observe and consider the event of all the prepenite malice of the wicked against the godly, and we shall find it stor-

ed up to their own ruine, He hath prepared against him Instruments of Death, he Ordaineth his Arrows against the Persecutors. Behold, he travelleth with Iniquity, and hath conceived mischief, and brought forth falsehood. He made a Pit and Digged it, and is fallen into the Ditch which he made. His mischief shall return upon his own head, and his violent dealing upon his own pate, Psal. 7. 13, 14, 15, 16. The Lord shall cut off all Lying Lips, and the Tongue that speaketh proud things, Psal. 12. 3.

Let us observe what the Psalmist foretells shall be the end of slanderers and slandering Tongues, Thy Tongue deviseth mischief: Like a sharp Razor, working deceitfully. Thou lovest evil more than good: And lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful Tongue. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Psal. 52. 2. to 6. Let us view the revilings and reproaches of God-almighty and his People by the King of Assyria and his Messengers in that 2 Kings 18. And the Judgments of God both on Messengers and their Master in that 2 Kings Chap. 19,

The Spirit of God is so compassionate even to the offenders amongst his People, that though he will not have sin and offencings amongst them go without chastizement, yet will he have Mercy and Charity to be so mixed with Justice that his People may not be reduced to despair in reference to Gods purpose toward them, as in that famous place of his own Justice and Clemency; For I will not contend for ever, neither will I be always wroth: Lest the Spirit should fail before me, and the Soul which I have made. For the Iniquities of his Covetousness was I wroth. I have seen his ways and will heal him: I will

I will lead him also, and restore comfort unto him and to his mourners, Isa. 57. 15. to 19.

In which we see Mercy so mixed with Justice, Clemency, and Bounty, that Correction and Chastizement is only intended of God for the good and reclaiming of his People, and not for their destruction. We find also by Gods direction in the punishment of offences by Judges amongst the People of *Israel*, the very number of stripes to be inflicted were appointed, and not to be exceeded, *Forty stripes* he may give him, and not exceed, least if he should exceed and beat him above these, with many stripes, then thy Brother *should seem vile unto thee.* Deut. 25. 3. Whereby it is clear that the Lord will not have the very Sinners amongst his People to be made contemptible by the inflicting of Justice upon them, but will have the Rod only used to reclaim the stubborn; and their name and reputation, nevertheless, to be kept up, so as they neither despair in themselves, or should be reproached by others if they could be reclaimed, Prejudice and Passion will expose to contempt, which is expressly cautioned against, and implied in these words, *then thy Brother should seem vile unto thee.*

This calls on all professing Religion for the Spirit of meekness, compassion, charity, and tender heartedness, even to such as are either under the Rod of affliction, or taken under any infirmity to sin, especially on their Repentance, and to check that heat of uncharitable judging, or reviling which is frequently pressed in Scripture especially by the Holy Apostle, *Eph. 4.* Throughout the whole chapter, where he exhorteth to unity, peace, and love, in particular instances, and expresseth the same by many arguments. *First, They are all of one body, and one spirit one hope of our Faith, verse 4. Secondly, One Lord, one Faith, one Baptism, ver. 5. Thirdly,*

One God and Father of all by which they are Brethren, ver. 6. Fourthly, They have all several gifts, and all useful, and therefore none either to be despised or envied, all being given for edifying of the body, ver. 7, to 16. Fifthly, They are all joined and compact together, in the unity of the Spirit, as the Joints and Sinews unite the Body, they are Members all of the same body, ver. 16. Sixthly, *They are all Members one of another,* ver. 25. And therefore concludes with the Command of these Heavenly Duties *be ye angry and sin not, let not the Sun go down on your wrath, neither give place to the Devil. Let all bitterness, and anger, and clamour, and evil speaking be put from you, with all malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christs sake hath forgiven you,* ver. 26, to end. And the same Apostle elsewhere, let us *not Judge one another any more, but judge this rather, that no man put a stumbling block before his Brother,* Rom. 14. 23. *Put on therefore as the Elect of God, holy and beloved bowels of Mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, forgiving one another, and above all these things, put on Charity, which is the bond of perfectness,* Col. 3. 12, 13, 14. See how zealous this holy Apostle is to unite the People of God in Love, throughout his whole writings. *Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves, look not every man on his own things but every man on the things of others,* Phil. 2. to 9.

The whole Scriptures run in this strain, *above all things have fervent Charity amongst your selves, for Charity shall cover the multitude of sins,* 1 Pet. 4. 8. and add to Godliness brotherly kindness, and to brotherly kindness, *Charity,* 2 Pet. 1. 7. And above all this we have the express command of our great Lord

Lord and Lawgiver Jesus Christ, *be ye therefore merciful as your heavenly Father is merciful*, Luk. 6. 36. a new commandment I give you, that you love one another, as I have loved you, that ye also love one another, John 13. 34.

To conclude this discourse, it were desireable, that all of the Profession of Christianity, though of different methods and worship, would seriously consider how much it is the incumbent duty of all Christians, to study the unity of the Spirit in the bond of Peace, how agreeable it is to the Command of Jesus Christ, from his own Mouth, as also by his Messengers as well in the old Testament as under the new. *Have we not all one Father, hath not one God created us, why do we deal treacherously every Man against his Brother*, Mal. 2. 10. How much it would remove the stumbling of Heathens, Idolaters, Atheists, and the Prophane, who are much scandalized by the Divisions of Christians, and more especially of the reformed Churches, how much it would strengthen their hands against the Enemies of Truth, and what great inducement it might be, to invite the dissolute and prophane, to join in a body or Church incorporated by love, and serving of God with one consent, what ease, satisfaction, comfort, and delight, it would create to each other, when differences, janglings, and contention about lesser things, were removed, and the substantial part of Religion, to wit holiness towards God, Charity and Brotherly kindness with one another, were more sincere'y pursued? How much it would adorn the pretious Gospel of Jesus Christ such unity would be like that pretious Ointment on the Head, which run down to the Skirts of the Garment, *Psalms 133.* and would give a most pleasant savour to all the beholders, and to Christians themselves, like the Churches Spikenard, Myrrhe and Camphire, *Cant.*

1. 12, 13, 14. and being once experimentally found, will constrain them to sit down under the shadow of God, who is Love, 1 *John* 3. 16. and Wisdom, *Pro.* 8. 1. with great delight, and would undoubtedly find *his fruit pleasant to their taste*, *Cant.* 2. 13. This also would be a special mean to entangle others into the Net of the Gospel.

From all which we plainly see the unexpressible freedom of this Grace, and love of the second Covenant, which as first founded in Free-grace, is also accomplished unto us by the mystery of his love, and to enquire into the Tenure and Condition of this Covenant cometh next in course.

This Covenant of Grace, Mercy, and Salvation, is between God and Man, by the Mediator Jesus Christ; and the Conditions thereof are mutual on Gods part, and Mans part.

The Justice of God being offended by Mans falling in disobedience, and the Counsel of Heaven designing Mans Restoration, by means above mans apprehension and capacity, the bounty of Heaven makes a Proclamation of indemnity and free pardon; and *God so loved the World that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have eternal life*, *Joh.* 3. 16.

This is the great *Magna Charta* of Mans Restoration and Eternal Happiness, and as it come of the good Will of God, is free; nevertheless, for the honour of Justice, and for the further security of Mans future happiness, this Covenant is circumscribed with conditions.

First, On Gods part a free Pardon, and reward of Eternal life.

Secondly, On Mans part *believe*.

But as we have already shewed that Man rendering himself incapable of doing any good, much less to satisfy Divine Justice, or in his own strength to

manage a new flock of mercy, the Wisdom and Infinite Goodness of God, in the Counsel of Heaven, before the World began, hath settled this contrivance, that Jesus Christ the only begotten Son of God, and Second Person of the Holy Trinity, should become surety to Justice, and undertake for poor lost Man, and as Christ is responsible to Justice for Man, so Man is tyed up also in the New Covenant to terms, so that the Covenant stands also on Conditions between Christ and Man, Christ performing to God for Man, and procuring to Man the benefits of that new Covenant, *viz.* absolution from Sin, and Eternal Life (Man performing new obedience to God.) The terms then of this Covenant on Christs part, are, that he becomes between God and Man, a Prophet, a Priest, and a King.

First, A Prophet, the office of a Prophet is to teach, instruct, declare, and reveal the mind of God to his People.

And that Christ is that only true Prophet, the whole Scriptures concur in Testimony, he is that Prophet foretold, by whom that Everlasting Covenant was made with *Abram*, Gen. 17. 7. And that Prophet promised to *Moses*, and *I will raise them up a Prophet amongst their Brethren, like unto thee, and I will put my words into his mouth, and he shall speak unto them all that I shall command him*, Deut. 18. 18. And he is that Prophet of whom the Apostle speaketh: *Of this Mans Seed hath God according to his promise raised unto Israel a Saviour Jesus*, Act. 13. 22. And this is that rod out of the Stem of Jesse, on whom the Spirit of the Lord doth rest, *The Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the fear of the Lord, he shall not judge after the sight of his Eyes, nor reprove after the hearing of his Ears; but with Righteousness shall he judge the Poor, and Reprove with Equity, for the meek of the Earth, and shall*

shall smite the Earth with the Rod of his Mouth, and with the breath of his Lips shall he slay the Wicked, and righteousness shall be the Girdle of his Loins, and Faithfulness the Girdle of his Reins, Isa. 11. 10 11. And this is that Prophet who hath received the Spirit in full, The Spirit of the Lord is upon me, because the Lord hath appointed me to Preach good tidings to the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captive, and the opening of the Prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, and to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them Beauty for Ashes, the Oil of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness, Isa. 61. to 4. He is the only true Sheepheard of the Sheep, and entred in at the Door, to whom it is opened, and the Sheep hear his voice and follow him, he knoweth his Sheep, calleth them by their Names, and leads them into the true and good Pastures, John 10. to 6. He is the infallible guide and teacher, He is the Way, the Truth, the Light and Life, and no Man cometh unto the Father but by him, Joh. 14. 6. He is the only true light, that lighteth every Man that cometh into the World, John 1. 6.

This then being the first step of Christs Mediation between God and Man, to be their Teacher, to instruct them their duty towards God by his infallible Spirit, this should lead us again with the Apostle to cry out, O the depth, and infinite dimensions of the Love and Wisdom of God to sinners. If we consider Mans Fall from his credulity, in believing the lying suggestions of a fallen Angel in the Mouth of a Serpent, and not believing of God and that to avoid mans splitting on this Rock, God sends his infallible Spirit of Truth, to guide them in all Truth, and bring them under the Law of the Spirit, by Re-

generation, and a new Life in Christ Jesus, by putting his Spirit in them, to make them walk in the Spirit, and no more in the unprofitable course of this World, in the Flesh and Lusts thereof, and endoweth them with the Wisdom and Graces of his Spirit, to perform to God new obedience, as shall be shewen in examining of the Christian Duties, as the conditions of ~~this~~ Covenant on Mans part, how much should the consideration of this mystery of Love and Wisdom, lead our anxious desires after attaining unto a large stock of this enriching and confirming Grace, and to be endowed with the knowledge of the love of God in Christ Jesus ! by which poor Believers are not only retrieved from Sin and Wrath, but are kept sure in Christs Hand from falling away from God, as under the first Covenant, *John 17. 6, to 13.*

The second branch of Christs Mediatory Office, is to be a Priest, and the Office of a Priest being to offer up Sacrifice for Sinners, we shall consider how this agreeth to Christ, and is performed by him, the holy Apostle tells us, *That he that desireth the Office of a Bishop or Teacher, desireth a good work, 1 Tim. 3. 1.* And he also tells us that it is so honourable and sacred, *that no man taketh it to himself, but he that is called thereunto as was Aaron, Heb. 5. 4.*

And therefore God in displeasure with *Uzziah* the great King of *Israel*, for intruding into the Priests Office struck him with Leprosy to his death, *2 Chron. 26. 18. to end.* But none can claim better or so good a Title to the Priesthood, as our great high Priest Jesus Christ, who took not that honour to himself, but it was given to him of his Father, who said to him, *this day have I begotten thee, and thou art a Priest for ever after the Order of Melchisedeck, Heb. 5. 5. Psalm 110. 4. Isa. 7. 13, 14, 15, 16.*

And although he was Heir of all things, and by whom

whom the World was made, and being the brightness of the Fathers glory, and express Image of his person, he was annointed with the Oil of Gladness above his Fellows, Heb. 1. 2, 3, 9. And made the High Priest, by the Council of Heaven, for Mans Eternal Salvation, and as he had this his call, immediately from Heaven, so he hath it, with more transcendent eminency than other Priests, in many considerations.

First, The holy Apostle Paul tells us, that all Priests taken from amongst Men, are compassed about with Infirmities and Sins, and as in compassion to others, so also for their own as well as for the sins of others, they are to offer up Sacrifices, Heb. 5. 1, 2, 3. ch. 7. 23, 28. chap. 9. 7. but this our great High Priest though in Compassion to us, he took our nature upon him, and was subject to natural Infirmities, and in the Flesh was tempted with like Infirmities, to succour such as were tempted, yet without sin, Heb. 2. 16, 17, 18. chap. 4. 15. However he is essentially holy, for such an High Priest became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens, who needeth not daily, as these High Priests, to offer up Sacrifice, first for his own Sins, and then for the People, for this he did, once when he offered up himself, Heb. 7. 26, 27.

Secondly, All other Priests are made without an Oath, but he with an Oath, for those Priests were made without an Oath, but this with an Oath, by him that said to him, the Lord Swore and will not Repent, thou art a Priest for ever, after the order of Melchisedeck, and hath an unchangeable Priesthood, Hebrews 7. 21, 24.

Thirdly, Other Priests are for a time, his Priesthood is for ever, and unchangeable, as in the foregoing Scripture, They were many Priests, and not suffered to continue, because of death, but this man, because he continueth ever, hath an unchangeable Priesthood,

wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them, for the Law maketh High Priests which have infirmities, but the word of the Oath which was since the Law, maketh his Son, who is consecrated for evermore; for Christ is not entered into the Holy Places made with Hands, which are the figures of the true, but into Heaven it self, now to appear in the Presence of God for us, Heb. 9. 24. Heb. 7. 23, 24, 25, 28. And by the Holy Apostle John, If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, 1 John 2. 1.

From these Scriptures we have a clear proof of this consolatory Doctrine, that Christs Priesthood continueth when mens cease for his is Eternal, theirs are but while they are on Earth; but on the other Hand, Christ hath entered into the Heavens to make Intercession for us, and although he hath once for all, fulfilled the Sacrifice to Justice for Sinners, nevertheless he is still at a post of Intercession in Heaven, with the Father, to make our requests known, and to procure the answer to our Petitions; and as at his leaving of the World, he told his Disciples he was going to the Father, and told them *Whatsoever ye ask in my name, that I will do, that the Father may be glorified in the Son, and if ye ask anything in my name I will do it*, Joh. 14. 13, 14.

It clearly appears his Mediatory Office is not determined; but continueth, and will continue until the restitution of all things, and he give up the Kingdom to his Father.

As this Doctrine affords great consolation to all Believers, that in all their wants Spiritual and Temporal, while in their Pilgrim state, they are assured of an Advocate to make Intercession for them, so we have a clear confutation of that error of the Church of Rome, who set up the Doctrine of Invocation;

cation, and Intercession of Saints, which exceedingly derogates from the Prerogative of Jesus Christ, who is that great High Priest and only Mediator for Sinners; for the Apostle is most positively clear, that Priests amongst men are not suffered to continue because of Death, but this man continueth for ever, so as nothing can be clearer than that their Office determines with their Lives, and his continueth in Heaven, making Intercession for Sinners.

What can be a greater contradiction of Scripture, and more derogatory to the sole Prerogative of Jesus Christs Mediation, than to allow the power of Intercession to any Saint or Angel, whose Office is extinguished when they yield up the Ghost.

Fourthly, Priests amongst Men, offer Sacrifices of corruptible things at the charge of others, but this great High Priest hath made a Sacrifice of his own blood for the sins of others. *But Christ being come an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, neither by the blood of Goates and Calves, but by his own blood, he entred in once into the Holy Place, having obtained eternal Redemption for us, for if the blood of Bulls, and Goates, and of the Ashes of an Heifer, sprinkling the Unclean, sanctifieth to the purifying of the Flesh, how much more shall the blood of Christ, who through the Eternal Spirit, offered himself, without spot to God, purge your Consciences to serve the living God?* Heb. 9. 11, 12, 13, 14. and elsewhere, *Looking for the blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify to himself a peculiar people zealous of good works,* Tit. 2. 13, 14. *Who gave himself for our sins, that he might deliver us from this present evil World, according to the Will of God and our Father,* Gal. 1. 4. being justified

justified freely by his Grace, by the Redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through Faith in his Blood, to declare his righteousness, for the Remission of Sins that are past, through the forbearance of God, to declare at this time his Righteousness that he might be just, and the justifier of him which believeth in Jesus, where is boasting then? it is excluded, by what Law? of Works? nay, but by the Law of Faith, therefore we conclude, that a Man is justified by Faith, without the deeds of the Law, Rom. 3. 24, to 29.

Hence then have we this great Doctrine of Christs satisfaction for Believers plainly discovered and proved unto us, in which we see the contrivance of Heaven for Mans Eternal Redemption; (*freely justified*) that is without merit or reward on our part, but of Bounty and Grace, (*whom God hath set forth*) by the joint Council of the Godhead (through Christ Jesus;) here the Sole Mediatory office lodged in him (*through Faith in his blood;*) this is the duty and condition on Believers part (*for remission of Sins that are past;*) this is the full satisfaction to Justice, (*through the forbearance of God*) the consent of Heaven and Indemnity for Sinners (*that he might be just*) that Justice might be satisfied and sin expiated by the Blood of Jesus (*and the Justifier of him that believeth in Jesus*) that Christs Blood be imputed as satisfaction for Sin, without farther satisfaction from Believers, or other Mediators.

From all which, and almost in express words, we have the confutation of that impious Doctrine of Rome, viz. of Merit, Mediation of Saints, Purgatory after Death, all sins being done away by the Blood of Jesus, God being the justifier of him that believeth in Jesus, what room then is there for Purgatory?

Another difference between our great High Priest and Priests on Earth is that they offered often, but he

he offered up himself once for all, a Propitiation for Sin, and thereby at once satisfied Justice as in the foregoing and other Scriptures, By the which Will we are sanctified through the offering of the Body of Jesus once for all, and every Priest standeth daily ministering, and oftentimes offering the same sacrifices, which can never take away Sin, but this Man after he had offered one Sacrifice for sin, for ever sat down on the Right Hand of God, for by one offering he hath perfected for ever them that are sanctified, Heb. 9. 11, 12. He entered in once into the holy Place, having obtained Eternal Redemption for us, Heb. 10. 11, 12-14.

From this plain Doctrine of Christs once offering himself a Sacrifice for Sinners, believers may comfort themselves in assurance of Salvation from that Sacrifice of his Blood, and may come boldly to the Throne of Grace, that we may obtain Mercy and find Grace to help in time of need, Heb. 4. 16. And may have a strong consolation who have fled for refuge to lay hold upon the hope set before us, which hope we have, as an Anchor of the Soul, both sure and stedfast, and which entreth into that within the Vail, whether the forerunner is for us entered, even Jesus made an High Priest for ever, after the order of Melchisedeck, Heb. 6. 18, 19, 20.

This Doctrine also plainly reproves that Judaick Idolatrous and vain opinion of the Popish Mass, in crucifying a fresh the Lord of Glory, and so often as their superstitious fopperies lead them to it, not remembring, or wilfully not believing, that Christ entered once for all within the Vail, and that their superstitious worship, is the old yolk which neither the Jews nor their Fathers could bear, and was a Figure for the time then present, and could not make him that did the Sacrifice perfect, as pertaining to the Conscience, and onely imposed until the time of Reformation; but Christ coming an High Priest of good things to come, and by his own blood entered once into the holy place, and
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obtained eternal redemption for us, and thereby abolished the shadow of Sacrifices, Heb. 9. 9, 10, 11, 12. By his own final Sacrifice, so as the Body being come, we should stay no more on the shadow.

The third branch of Christs Mediatory Office for Believers *is to be their King.*

The honour, wealth, and safety of a Nation and People, do commonly depend on the good or bad qualification of their Kings, Rulers, and Governours, and we see in all Histories that the Prosperity and happiness of a people hath been according to the Vertue, or Genius of their Princes, Rulers, and Governours, and we find in Scripture it is a Curse to a Nation, when Children are set over them, *Eccles. 10. 16.* and the Church complains as her greatest afflictions, *Servants have ruled over us, and Princes are hanged up by the hands, the faces of Elders were not honoured, Lam. 5. 8, 12.* And that this of having Childish Governours, not endowed with suitable faculties of governing, is a great Judgment on a Nation, experience tells us, for that thereby all the Fountains of Justice are corrupted, and men either do that which is right in their own Eyes, as when there was no King in Israel, or a King not capable or sufficiently qualified for Government, or the Judges and Inferiour Governours are culled out of Favorites, or men of disposition with the unqualified Governour, and thus as a Judgment for the sins of King and People, Justice which is the only prelervative of the Body Politick is corrupted, *The wicked walk on every side when the vilest Men are exalted, Psal. 12. 6.* and according to that Scripture, *Judgment is turned away backward, and Justice standeth afar off, for Truth is fallen in the Street, and Equity cannot enter, yea Truth faileth, and he that departeth from Evil maketh himself a Prey, Isa. 59. 9, to 16.*

And

And as the folly of Princes, corruption of Judges, Interruption, Decay, or wresting of Justice, is one of the greatest Judgments on a People or Nation, so on the other hand, It is one of the greatest Blessings that can attend a People or Nation, when their King, Governours, or Rulers, are of the Wise, Just, and Prudent, *Blessed art thou O Land, when thy King is the Son of Nobles, and thy Princes Eat in due season, for strength, and not for drunkenness, Eccles. 10. 17.* And therefore the Lord promiseth to his People as a special token of his love, and Kings shall be your Nursing Fathers, and their Queens your Nursing Mothers, *Isa. 49. 23. I will restore your Rulers as at the first, and Judges as at the beginning, [Isa. 1. 26. I will make your Rulers Righteousness, and your Exaltors Peace.*

If then the glory and safety of a People, be in the right frame and Constitution of Government, and due qualification of their Governours, how great reason then have they to rejoice, who have Christ for their King and Governour ; As was said of the People of Israel, what Nation or People are like unto thee, whose God is the Lord, for in him dwelleth all fulness of perfection. *He is King of Kings, and Lord of Lords, Rev. 17. 14. In him dwelleth all the fulness of the Godhead, he is the only Potentate, 1 Tim. 6. 15. In whom is lodged all the treasures of Wisdom, Knowledge, Holiness, and all Excellency, Isa. 11. to 6. He is that wonderful Counsellour, the mighty God, the everlasting Father, the Prince of Peace, of the increase of his Government there shall be no end, Isa. 9. 6. In fine in him are treasured up all the excellencies, necessary to complement a King and Governour, as shall be more particularly branched forth, in discoursing of the particular terms of the new Covenant which he performs to his People, and for them.*

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The Office of a King chiefly consists in these three.

First, To Rule his People by his Laws.

Secondly, To Protect them by his Power.

Thirdly, To Reward them by his Bounty.

The Laws of Kings and Nations especially amongst the more civilized and Christian, are commonly such, whereby the Prerogative of the King, and the Rights of the People, are reciprocally preserved and provided for, and under the dominion of Jesus Christ we are not to question, but that all his Laws, which are framed by the Council of Heaven, are all holy, and just, and full of safe preservatives, of the spotless Righteousness of Heavenly Majesty, and proper boundaries of Christians duties, as in *Psalms* 19. 7, to 12. and are the Laws of the Spirit, and not of the Flesh, *Rom.* 7. 12, 14. *chap.* 8. 1, 2. holy just, and agreeable to every exigent of a Christians case and condition, and are in themselves so choice and delightful, that the renewed of God delight therein, as shall be cleared at length in the ensuing discourse, and this is the consolation of Believers, that Christ as he is the Son, so is he the word of God, and in him all the Promises of God, are yea and Amen, *2 Cor.* 1. 20.

The second branch of Kingly Power, is, To Protect his People, which Christ doth, more eminently in many respects than any other King.

First, By defending and preserving them from falling into evils or dangers. *He shall give his Angels charge over thee to uphold thee in all thy ways, lest thou dash thy foot against a Stone, Psalm* 91. 11. Fear thou not, for thou shalt not be ashamed, neither be thou confounded, for thou shalt not be put to shame, for thy Maker is thy Husband, the Lord of Hosts is his Name, the Holy One of Israel, the God of the whole Earth shall be called, *Isa.* 54. 4, 5.

Secondly,

Secondly, When they are in trouble he upholds them and keeps them from perishing under their Burthens. *Can a Woman forget her sucking Child? &c. Behold I have graven thee on the Palms of my hands, thy Walls are continually before me, Isa. 49. 15. When thou passest through the Waters, I will be with thee, and through the Rivers, they shall not overflow thee, when thou walkest through the Fire, thou shalt not be burned, neither shall the Flame kindle upon thee, Isa. 43. 2.*

Thirdly, When they are in troubles, he strengthneth them by his Grace, and assists them with Patience, until he give them an outgate, *thy Children shall make haste, thy destroyers and they that made thee waste, shall go forth of thee, lift up thine Eyes round about and behold, these gather themselves round about and come to thee, as I live saith the Lord, thou shalt surely cloth thee with them all, as with an Ornament, and bind them on thee, as a Bride doth, I will contend with them that contend with thee, and I will save thy Children, I will feed them that oppress thee with their own flesh, and they shall be drunk with their own blood, as with sweet Wine, Isa. 49. 17, 18, 25, 26. And in that famous place of the Holy Apostle, There hath no temptation taken you, but what is common to men, but God who is faithful, will not suffer you to be tempted above what ye are able, but will with the temptation also make a way to escape, that you may be able to bear it. 1 Cor. 10. 13. And in that other famous place, Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears, for thy works shall be rewarded, and they shall come again from the Land of the Enemy, and there is hope in thine end, that thy Children shall come again to their own border, Jer. 31. 16, 17. And as he is King so is he that merciful High Priest, subject to the like infirmities of his Brethren, and Sympathiseth with them, and succors them under their temptations, Heb. 2. 17, 18. chap. 4. 15. chap. 5. 2. And is able to save them*

to the uttermost, Chap. 7. 24, 25, 26. and in fine is universally concerned in all their troubles and difficulties, in all their afflictions, he was afflicted, and the Angel of his presence saved them, in his love, and in his pity, he redeemed them, and bare them all the days of old, Isa. 63. 9. And this his power and protection, is not only in general, but in all particular Cases of Afflictions and Troubles, as shall be more particularly expressed in handling of the Priviledges of the New Covenant.

The third Branch of Princely power over Subjects, is expressed in the exercise or extent of his bounty towards them, and no King or Prince ever exercised such bounty or goodness towards his Subjects, as Christ hath done, and still doth to all such as believe in him, and that in two respects.

First, By shewing his free pardon of all their transgressions and sins, by a full and general act of oblivion, entered into the Records of Heaven, by the Blood of Jesus. *I even I am he that blotterh out thy transgressions for mine own sake and will not remember thy sins,* Isa. 43. 25. *I have blotted out as a thick Cloud thy transgressions, and as a Cloud thy sins, return unto me for I have redeemed thee,* Isa. 44. 22. And that famous record of free love, bounty, and absolution from sin: *And you being dead in your sins, and the uncircumcision of your flesh, hath he quickned together with him, having forgiven all trespasses, blotting out the hand writing of Ordinances, that was against us and contrary to us, and took it away nailing it to his Cross,* Col. 2. 13, 14. And not only by the pardon of Sin, and thereby delivering from wrath to come, and eternal misery: But,

Secondly, By raising lost man from the miserable state by Nature and Sin, Ez. 16. To the highest pitch of honour, glory, and eternal happiness, in making them Heirs of eternal Life, and joynt heirs with

with Christ in Glory, as many as received him, he gave power to become the Sons of God, even to them that believe in his Name, Joh. 1. 12, 13. and if Children, then Heirs and Joint Heirs with Christ, Rom. 8. 17, And the glory which thou gavest me, I have given them, that they may be one, even as we are one, Joh. 17. 22.

What greater bounty can there be, and what higher love can be expressed, or can be equalled to that of Christ to Believers. Greater love hath no man than this, that a Man lay down his life for his friend, but God commendeth his love to us, in that while we were yet sinners, Christ died for us. Rom. 5. 6. to 11. All which is more particularly insisted on in the Doctrine of the New Covenant.

Thus when we see what a happy state is that of a Christian, who can find themselves within that everlasting and sure Covenant of Peace, and Eternal Happiness with Christ, who is that infallible Prophet to teach his People, and lead them in the way wherein they cannot err, Isa. 35. 8. and that merciful High Priest, who hath offered himself once for all a Sacrifice for Believers and is able to save to the uttermost, and is that only Potentate and bountiful Prince, rewards the Faith and Obedience of his People with Eternal glory, from whence may be these clear uses, and inferences of consolation to all such as believe in Jesus.

First, Is Jesus Christ that infallible Prophet, the Way, the Truth, and the Life, John 14. 6. to lead and instruct his people.

Is he wisdom himself, Prov 8. 1. and all things are revealed unto him of the Father: Is the Spirit given to him to bring glad tidings to his People, even to the Prisoners of Hope? Isa. 61. 1, 2, 3. doth he instruct and give Wisdom, and Knowledge to all that asketh? Jam. 1. 5. Then what person can be so ignorant in any of the matters of God, or between God and

and their own Souls, but here they may have a promise of supply, he who to Believers is all and in all, is to them in the darkeſt circumſtances their God, and they are commanded to truſt to him, *who is among you that feareth the Lord, and obeyeth the voice of his Servant, and walketh in darkneſs and hath no light, let him truſt in the name of the Lord, and ſtay upon his God, Iſa. 50. 10. And he is to them Wiſdom, Righteouſneſs, Sanctification and Redemption, 1 Cor. 1. 30.*

Secondly, Is Chriſt that glorious High Prieſt, who once for all, by his own blood hath entered into the holy place, and obtained eternal Redemption for ſinners, *Heb. 9. 11, 12.* what reaſon is there for diſquietude or doubting, ſeeing he hath ſacrificed himſelf for Believers, even though the black Cloud of their Iniquities be as crimſon and ſcarlet, *Iſa. 1. 18.* and though they may under temptation with Jacob and Iſrael ſay, *their way is hid from God, and my Judgment is paſſed over from my God, Iſa. 40. 26, 27, 28.* to end, yet in him they ought to comfort themſelves in this, that the everlaſting God, the Creator of the ends of the Earth, fainteth not, neither is weary, there is no ſearching of his underſtanding, he giveth power to the faint, and to them that have no might he increaſeth ſtrength, *Iſa. 40. 28, 29, 30, 31.* And ſhould under the Apoſtles conſideration, *That we have not an High-Prieſt, that cannot be touched with the feeling of our Infirmities, but was in all points tempted like as we are, without ſin, comply with his exhortation, let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy and find Grace to help in time of need, Heb. 4. 15, 16.*

And with the ſame Apoſtle, triumph in a holy rejoycing, *There is therefore now no condemnation, to them which are in Chriſt Jeſus, who walk not after the fleſh but after the Spirit, who ſhall lay any thing to the charge of Gods*

Elect.

~~Elect~~ It is God that justifieth, who is he that shall condemn? It is Christ that died yea rather that is risen again, who is even at the Right Hand of God, making intercession for us. Rom. 8. 1, 33, 34.

Thirdly, Is Christ Jesus that triumphant, and glorious Champion, With dyed Garments from Bozrah, having trode the Wine-press of his Fathers wrath alone, for sinners, Isa. 63. 1, 2, 3. Who hath conquered over Hell and Death for sinners, 1 Cor. 15. 54, 55, 56, 57. Why should a Believer be afraid and doubtful of his Eternal Salvation in Jesus Christ, considering he hath his Promise for it who can not lye. I even I am he, that comforteth thee, who art thou, that thou shouldest be afraid of a Man that shall die, and of the Son of Man, that shall be made as Grass? and forgetteth the Lord thy Maker, that hath stretched forth the Heavens, and hast feared continually every day, because of the fury of the Oppressour, as if he were ready to destroy, and where is the fury of the Oppressour, Isa. 51. 12, 13. This one Consideration and Faith in exercise is sufficient to stay the Soul against all discouragements and doubtings.

Fourthly, Is Christ that brightness of the Fathers Glory, and express Image of his Person whose Throne is for ever, Heb. 1. 3, 8. Hath he dignified man, and abased himself, in taking Mans Nature upon him, and not the Nature of Angels, Heb. 2. 16. Art thou amongst men, O Christian contemptible, as a Worm, and no Man? looked upon as the abject and of scouring of the Earth as was Christ? Psalm 22. Why art thou cast down and disquieted, is not Christ thy Eldest Brother, hath he taken thy Nature on him for any other end than for thy comfort? For that he himself hath suffered, being tempted he is able to succour those that are tempted, Heb. 2. 18. Let therefore thy Condition in the World be never so despicable, lay thou hold on Christ as thy Sacrifice, be
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comforted in this, *Though thou hast lien amongst the Pots, yet shalt thou be like a Dove, whose Wings are covered with Silver, and her Feathers with yellow Gold,* Psal. 68. 13.

Fifthly, Is Christ thy King, who hath the Keys of Hell and Death, who can bind and no man loose, and loose and no man bind, *Rev. 1. 18.* What Prison, Confinement, Restraint, or Power can keep thee out of his Hands when his appointed time cometh, *That he will send his word and heal and loose thee?* Psalm 107. 16. 20. Rom. 8. 35, 38, 39.

Sixthly, Is Christ that bountiful Prince, who giveth gifts to Men, hath he abased himself to Death to make thee a King, *John 1. 12.* art thou in Poverty with *Lazarus*, and in thy own sense, and humane appearance thy way is hid from God as in the foregoing place, nevertheless, remember his power and bounty, *He setteth the poor on high, and maketh them families like a Flock, the righteous shall see it and rejoice,* Psalm 107. 41, 42. Yea remember his Promise, believe and be comforted in it, *I will give thee the treasures of darkness and hidden riches of secret places,* Isa. 45. 3. *Prove me now saith the Lord, if I will not open thee the Windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it,* Mal. 3. 10. But above all whereas the Wicked and Rich of this World, receive their Consolation in this Life, Wo to you that are Rich for you have received your Consolation, *Luke 6. 24.* Believers shall be Eternally happy, *And they shall be mine in that day, when I make up my Jewels, and I will spare him as a man spareth his own Son that serveth him, then shall ye return and discern between the Righteous and the Wicked, between him that serveth God, and him that serveth him not,* Mal. 3. 17, 18.

We have seen in the foregoing discourse, the happy condition of man in his first Creation, and there-
after

after his unhappy and miserable estate by reason of sin, and also, and immediately preceeding this discourse, the Lords great clemency and free bounty to Man, by the Counsel of Heaven from all Eternity, in redeeming Man by a Covenant of free Love in Jesus Christ according to that Scripture, *O Israel thou hast destroyed thy self but in me is thy help*, Hosea 13. and 9. And as this great Salvation is by a Covenant with Jesus Christ, wherein he both undertakes for Man, and procures Mercies to Man, so there are duties incumbent to man on his part of the Covenant.

Although Man by his first and original sin, as hath been already shewn, hath disabled himself, that he is capable of no performance in himself, nevertheless Jesus Christ his surety undertakes for him, and he works and accomplisheth all these works in him.

These Conditions on Mans part are variously expressed in Scripture, Moses under the Law, tells the People of Israel their duty towards God, *And now O Israel, what doth the Lord thy God require of thee? but to fear the Lord thy God, to walk in all his ways, and to love him and to serve the Lord thy God, with all thy Heart, and with all thy Soul, to keep the Commandments of the Lord, and his Statutes, which I command thee for thy good*, Deut. 10. 22, 23. The holy Prophet Micah, much to the same purpose, *he hath shewed thee, O Man what is good, and what doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God*. Mic. 6. 8.

The duty of Christians under the Gospel, and Believers under the Law are morally the same, the holy Apostle gives us in divers places the account of our duties under the Gospel. *Let us cleanse our selves from all filthiness of the Flesh, and of the Spirit, perfecting holiness in the fear of the Lord*, 2 Cor. 7. 1. And the same Apostle elsewhere, *For the Grace of God that bringeth Salvation, hath appeared to all Men, teaching*

us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World,
 Titus 2. 11, 12.

These foregoing and other Scriptures, as well in the old, as new Testament, hold out to us, the material and substantial part of our duties, or conditions of the new Covenant on mans part; although grace and salvation, comes freely unto us, by the forbearance of God, and free love of Jesus Christ as is already shewen, nevertheless, it is but reasonable and just, that such precious mercies should be answered, with conditions on Mans part, and the rather, for that Man hath neither strength, power, nor capacity in himself to perform. But that as the Covenant is free, so grace to perform is freely given and obtained by Jesus Christ, *James 1. 17.* and all the performances of Christians, though never so exact, are but the returning to God what we received from him and though we may better our selves by these performances, and thereby render our selves more acceptable to God, nevertheless we do not at all profit God thereby, for what we can do to God in our service and Worship is but our Duty, and brings him no advantage, according to Christs own Doctrine. *When ye shall have done all these things which are commanded you, say, we are unprofitable Servants, we have done that which was our duty to do,* Luke 17. 10.

As the holy Scriptures of the old and new testament, hold out to us the whole complex of Christian duties, which being so various, and collected from so many several Scriptures, and for the better attaining to the knowledge thereof, are to be reduced in order, under the several heads of the duties of the first and second Table, shall by the blessing of God be the subject of the ensuing Discourse. Before we proceed to examine the particular duties
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of Christians under this new Covenant, we shall by the way consider the great difference between the bounty and goodness of God to Repenting Sinners, and the bounty and goodness of man to one another, in which we shall find made good that Scripture. *As the Heavens are higher than the Earth, so are my thoughts higher than your thoughts, and my ways higher than your ways, Isa. 55. 9.*

We have discovered that the Lord Jesus Christ his bounty is such, that man by sin against God, having forfeited his first and happy estate in Paradise, and being therefore accursed and concluded under wrath, is freely restored by the sacrifice of Christs Blood, and that all required of him in return of such mercies, is the due observance of Gods Commands in new obedience; and that towards mans performance, God in Christ Jesus, makes with him an everlasting Covenant, that he is their God and they his People, *That he will give them one Heart, and one Way, that they may fear him for ever for the good of them and their Children after them, Jer. 32. 38, 39, 40. and give them a new Spirit, Ezek 11. 19 and I will put my Spirit within you, and cause you to walk in my Statutes and ye shall keep my Commandments and do them, Jer. 36. 27.* By which we perceive that as the Lord requires duties on mans part, he affords to his people Strength and Grace to perform the duties Commanded, which other Benefactors, neither do, nor can do.

Secondly, The Lord gives power and authority to his people to call on him for a supply of such of his Graces, as are necessary for them to enable them to walk with him, *Ezek. 36. 37. I will yet for this be inquired of the House of Israel to do it for them, seek and ye shall find, knock and it shall be opened, &c. Mat. 7. 7, 8. and in that famous place, Ask me of things to come concerning my Sons, and my Daughters, and the works of my hands command ye me, Isa. 45. 11.*

Thirdly, The Lord doth not only afford stock of

Grace by his Spirit, and gives a command to call for more supply, but he also rewards the right improvement of Grace with fresh Grace, *he will give Grace for Grace, and no good thing will he withhold from those that fear him.* Then shall we know if we follow on to know the Lord, Hos. 6. 3. and this is clear by the parable of the Talents to such as improved, more was given, and Eternal Life as a reward of their well-doing: but he that did not improve, what he had was taken from him, and he himself was thrust into utter darkness, Mat. 25.

Fourthly, The Lord delighteth in mercy and not in the severity of his Justice, and rather desires sinners should repent and live, than perish under his Wrath and Justice. *Cast away all your transgressions, whereby you have transgressed, and make you a new Heart, and a new Spirit, for why will you dye O House of Israel, for I have no pleasure in the death of him that dieth, wherefore turn your selves and live,* Ezek. 18. 31, 32. *As I live saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live, turn ye, turn ye, for why will ye dye O House of Israel?* Ezek. 33. 11.

We see in all these foregoing steps, the great desire and zeal the Lord Jesus Christ hath, for the good and conversion of sinners, and averſation to their destruction; but on the other hand, we shall find the great prejudice, oppression, and cruelty of men, against one another.

For first consider any man as a benefactor to another, either in that case, where any man hath raised some to some degree of preferment or profit, either of meer good will or favour, and on taking a liking to him as his favourite, or for some good office done to him by another, makes him some grant to himself and his heirs, how frequently doth it happen that either the donor looseth his fancy or forgets
the

the good office to the donee in his own time? or like *Pharaoh* to the Posterity of *Joseph*, and thereby rests not till by some means or other, he brings his favourite into disgrace, and worms from him the grant with Ignominy, and leaves him in worse condition than he found him, or makes him the continual Butt of his displeasure, and exposeth him to the contempt of others, or if any condition be performable on the grant, makes the Grantee uneasy, and never at quiet until the grant be voided.

Secondly, If on the account of Charity or common course of dealing, one Neighbour or Friend happen on some pinching exigent, to supply the want of another, how frequently doth Pride upbraid the necessitous, and covetousness take these advantages, that what was lent is called and forced back, so unseasonably and in such rigid and hard terms, that the calling the thing back after such manner, is a greater prejudice, than the supply could be a service, and many are ruined on pretence of friendship in lending, when the event is pernicious, and the design appears to have been nothing but covetousness; let such persons consider the common duty of Charity, of lending without expectation of a return, according to Christs Doctrine, *Love ye your Enemies, and do good for evil, and lend hoping for nothing again, and your reward shall be great, and ye shall be the Children of the highest, for he is kind to the unthankful, and to the evil, be ye therefore merciful, as your heavenly Father is merciful, Luke 6. 34, 35, 36.* It were advisable such persons would consider, it's only Gods bounty, which makes one man in a worldly state to differ from another, *What hast thou O man, that thou hast not received? Every Good and every Perfect Gift cometh from the Father of Light, Jam. 1. 17. The Race is not to the Swift, nor the Battel to the Strong, but God raiseth up one and casteth down another.*

Let man in prosperity consider, it is only by the favour of God he standeth, and he that thinketh he standeth let him take heed least he fall. And remember what the Psalmist saith, *When thou Lord rebukest man for Iniquity, how dost thou make his beauty to consume like a Mothe?* Let him consider the Parable of Dives and Lazarus, Luke 16. 19 to the end, and the rich Husbandman in the Gospel, Luke 12. 16, to 22. Let him consider Nebuchadnezzar's Fall from the height of Glory, to a Brutal State, Dan. 4.

Let such men remember they are of the same Family and extraction with the poorest, that they owe their Life, Being, and what they have to God, and are eternally lost unless reconciled to God in Jesus Christ, and that all men by Nature are under Wrath, and Debtors to Gods Justice, and if he should prove a rigorous exactor who could stand before him? therefore they ought equally to have compassion on their Brethren. *Remember them that are in Bonds, as bound with them, and them which suffer adversity, as being your selves in the Body.* Hebrews 13. 3.

Let such remember the Parable of that cruel servant, whose Lord forgave to him his debt, but he dealing cruelly with his fellow Servant, his Lord fell on him, and made him irrecoverably miserable, Mat. 18. 23, to end; and these are Christs own words, *so likewise shall my Heavenly Father do also unto you, if ye from your Hearts forgive not every one his Brother their Trespases,* Mat. 18. 35.

It being so known a Truth, and fatal to Mankind, that all Men in Adam were concluded under Sin and Wrath, and that woful experience as well as Scripture teach us, That all men (except Christ) are frequently defiled with actual Transgressions; And that no man acquainted with himself can be ignorant of this truth, Psal. 51. 5. Eph. 2. 3. Eccles. 7. 20. And

And that as all men in *Adam* are under the condemnation of Wrath and Justice, so the only way of Salvation is by Faith in Jesus Christ, *Romans* 5. 18, 19.

Now that all naturally are under the state of Sin, let us consider the duties incumbent for our recovery out of this condition, and these are chiefly five. First, Trace Man what he is in his Estate of Nature. Secondly, Let us set Original Sin before us as a Beacon. Thirdly, Study Mortification. Fourthly, Study Repentance. Fifthly, Search into the promises of God and believe them.

The first Duty is to trace Man from his beginning, of whom if we take a view, we will find him soon after his Creation to fall from his Original Righteousness, by breaking the command and eating the forbidden fruit, *And the Lord saw that the wickedness of Man was great in the Earth, and that every Imagination of his Heart was evil and only evil continually,* Gen. 6. 5, 7. And see how he is described by the Prophet. *The Heart of Man is deceitful and desperately wicked above all things, who can know it,* Jeremiah 17. 9.

See how Man is painted out in his natural defilement, *Thy Father was an Amorite, and thy Mother a Hittite as for thy Nativity, in the day that thou wast born, thy Navel was not cut, neither wast thou washed in Water to supple thee, thou wast not washed at all, nor salted at all, no Eye pitied thee, to do any of these things to thee, to have compassion on thee, but thou wast cast out on the open fields to the loathing of thy person, in the day thou wast born,* Ezek. 16. 3, 4, 5, &c. See more of this under the head of original sin.

We are all as an unclean thing, all our unrighteousnesses are as filthy Rags, we do all fade away as a Leaf, and our Iniquities like a Wind have taken us away, Isa. 64. 6.

Behold

Behold I was shapen in Iniquity, and in Sin did my Mother conceive me, Psal 51. 5.

He is accursed of God, for as many as are under the Law are under the Curse, *For it is written, cursed is every Man which continueth not in every thing which is written in the Book of the Law to do them, Gal. 3. 10. Deut. 27. 26.*

Secondly, Set Original Sin as a Beacon before us, The use of a Beacon is to take directions how to steer a right Course, to avoid splitting on a Rock or danger, or upon Invasion to avoid surprizal by Enemies, how great reason hath Man in remembering his lost happiness by sin, to avoid splitting on that Rock again? Remember *Lets Wife struck up into a Pillar of Salt, for looking back to sinful Sodom, Gen. 19. 26.* The Passover was appointed to remember the *Israelites.* that the Lord by his Power had rescued them from their Bondage in *Egypt, Exod. 13. 3.* The Prophet *Hosea* in 7, 8, 9, 10, 11, 12, and 13. chapters of his Prophecies holds forth to us the natural and rebellious frame of Mans Spirit, which we should always have under our Eyes.

The third Duty incumbent is Mortification of all sins and corruptions, actual and habitual, of whatever quality or degree. And that

First, by applying our selves to Christ by Prayer, *Wash me and I shall be clean, purge me and I shall be whiter than Snow; create in me a clean Heart, and renew a right Spirit within me, Isa. 51. 7, 10.* We being naturally defiled must be cleansed by him, *For he is made to us Wisdom, Righteousness, Sanctification, and Redemption, 1 Cor. 1. 30.* of this more at large hereafter.

Secondly, Get a self loathing for sin, *we are all as an unclean thing, from the sole of the foot to the top of the head,* and with holy *Job* abhor thy self and repent

pent in Dust and Ashes, *Isa. 1. 6. ch. 64. 6. Job 42. 6.*

Thirdly, Get deep apprehensions of the Infinite and free love of God in Christ. And that first in his early Mercy of Mans Redemption, and Promise after Mans Fall, *it shall bruise thy head and thou shalt bruise his heel, Gen. 3. 15.* And admire his infinite goodness of free Mercy *When we were without strength, Christ in due time died for the ungodly. God so loved the World, that while we were yet Sinners and Enemies, Christ died for us, Rom. 8. 5, 6, 9.* This is that *Emmanuel* which was promised for Redemption of Sinners, *Isa. 7. 14. ch. 11. 1. ch. 53. all.*

The fourth Duty is Repentance, which is a Godly sorrow for sin not to be repented of, which according to the Apostles description hath these seven qualifications in it. *2 Cor. 7. 11.*

First, *Carefulness*, which is an Impartial discovery, and searching into all the Thoughts and Actions, concealing none, nor conniving at any thing of Sin, though as dear as right Eye, or right Hand, *If thy right Hand offend cut it off, if the right Eye offend pull it out, it is profitable that one member perish rather than the whole Body. He that loveth Father, Brother, or Child, better than me, is not worthy of me, he that loseth his Life shall find it, and he that saveth his Life shall loose it, and he that taketh not up his Cross, and followeth not me, is not worthy of me, Mat. 5. 29, 30. Mark 9. 44.*

Secondly, *Clearing your selves.* That is, not only to part with what Lusts we please, and confessing what sins we are indifferent to part with, but searching and condemning our selves according to the ballance of the Sanctuary, *To the Law and to the Testimony, not by the level of affection and interest, Isa. 8. 20.*

A Third is *Indignation*, To hate every sin with an implacable prejudice, even to hearing, seeing, touching,

ing, handling, or any sort of communication or delight in sin, with an abhorrence as infectious; can any touch Pitch and not be defiled? with aversion as an infectious Plague, jealous as of the Wiles of the Devil, at Intanglements and Fetters.

Fourthly, *Zeal*; With great anxiety, after a thorough discovery of every sin in its blackest dress, in its Nature, Root, Branches and Tendencies, zeal for full purging, and washing, not leaving Root or Branch of any Sin unmortified or subdued; without any tampering or listening to new affluities, or terms of reconciliation, or inticements, hotly and warmly pursuing every Sin, to utter death and destruction.

Fifthly, *Vehement desire*, Like one curious to paint to the Life, the Nature, Monstrous shape, and mischievous quality of every sin, as well in its offensiveness to, and decessitableness with God, (*who is of purer Eyes than to behold Iniquity*) as in its perniciousness to Man, exposing him to the wrath of God, and barring him from entering into the Heavenly Jerusalem, *where no unclean thing can enter in*, *Rev. 21. 27.* And as the only Enemy of Mans Eternal Happiness, and blasfing with a Curse all his temporal enjoyments, and the disturber of the Peace of Mans Conscience, in a Communion with God, and diverts him from enjoying of God, in place of Lust and Sin.

The Sixth qualification, is *Fear, Watching and Praying*, lest we enter into temptation, being always mindful that the subtle Enemy of our Salvation, *the Devil goeth about night and day, like a roaring Lion, seeking whom he may devour*, And therefore in watching put on the whole Armour of God, *Eph. 6. 14, 15, 16.* and watch over our Thoughts, Words, and Actions, having a continual Eye on the Enemy without, as a Sentry standing in view of the Enemies

mies Camp day and night, observing the voice of all Gods Providences and Dispensations, not putting the evil day far from us but being on our watch with oyl in our Lamps, and our Lamps burning, knowing that the Bridegroom cometh as a Thief in the night, not knowing what hour he will come, and therefore to be always ready lest when he comes we sleep, and that the door of Mercy may not be shut on us for ever, *Mat* 24. 14.

The Seventh qualification of true Repentance, is *Revenge*, Holy revenge consisteth in a restless discovering of sin, and not only giving up all society with it, and entertainment of it, and contradicting or implacable prejudice and hatred to it, but also knowing that corruption and sin is such an insect, and that of venomous Nature, that every piece and crum will excite to a new Rebellion against God. And therefore by a holy revenge to give up every Sin and Lust, though never so dear, intirely to Divine Justice, as well to appeale the Wrath of God, and avoid his Dishonour, as to secure our selves, from falling into disobedience and new rebellion, by tampering with the seditious deceit of Sin and Lust; Cast out the Bondwoman and her Son, *Gen.* 23. 10. *Be not again entangled with the Yoak of Bondage, walk in the Spirit, and ye shall not fulfill the Lusts of the Flesh, for the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and they are contrary one to the other, Rom.* 5. 1, 16, 17, 24.

The next Duty incumbent to Man, in order to Eternal Life, is to search the Promises in Christ Jesus and believe them, all men are anxious to have good Titles to their Estates, and to know them, how much more ought Christians, to be solicitous for the knowledge of sacred Records, to insure their Interest of something with Christ. Christs Promises to his People, are either for things Spiritual or Temporal,

poral, first of things Spiritual, which may be considered under these three,

First, The free love of God, in sending Christ a Ransom for Sin.

Secondly, All suitable graces and spiritual blessings, given by God to the called according to his promise, Rom. 8. 28.

Thirdly, Eternal Life and Salvation given to all who believe in Jesus Christ.

As to the first Scriptures are full of the Records, of Gods free love in redeeming Man by Jesus Christ, when Man was in no condition to make terms for himself, and that early instance of Gods compassion on Man when he had soon fallen from his Integrity. *I will put enmity between thy Seed and her Seed, It shall bruise thy head and thou shalt bruise his heel, Gen. 3. 15.* Here is a clear promise of the Messiah, of victory over Sin and Man. *And when we were without strength, in due time Christ died for us, and when we were yet sinners. And that compassion of God, when Man was contemptible, and without help, and no Eye pitied thee, to do these things to thee, and when I passed by, thy time was the time of Love, and I said to thee live, yea I said to thee live, And that Evangelical Invitation, Ho, every one that thirsteth, come to me, drink of the Waters of Life. buy wine, and milk, without money, and without price, come to me, and I will make your Souls live, and make an everlasting Covenant with you. Let the wicked forsake his wickedness, and the unrighteous man his thoughts, and let him return unto the Lord. and he will have mercy upon him, and to our God, and he will abundantly pardon him. Isa 55 to 8.*

The Ocean of free Love flows upon free terms. upon the most miserable and without any terms, or expectation of any return from Man, but freely without recompence.

pence. I am found of them that sought me not, I am sought of them that asked not for me, Isa. 65. 1, 2. From all which may be seen that great mystery of the Love of God to Sinners, which passeth understanding.

The second thing in spiritual blessings, is Gods furnishing Believers with all suitable Graces, blessings, and Indowments, And we know that all things work together for good, to them that love God, who are called according to his purpose ; for whom he did fore-know, them he also did Predestinate, to be conformed to the Image of his Son, He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things ? Rom. 8. 28, 29, 32. Eye hath not seen, neither hath Ear heard, nor hath it entered into the Heart of Man to conceive, (besides thee O Lord) what great things he hath laid up for those, who wait on him, Isa. 64. 4. Ask and it shall be given, seek and ye shall find, whatsoever ye ask the Father in my name, believe ye have them, and they shall be given you, Mat. 7. 7.

The last instance of divine bounty . is Eternal Life. To them who by patient continuance and well doing seeketh for glory, and honour eternal Life, Rom. 2. 9. When Christ who is our Life shall appear, then shall we also appear with him in glory, Col. 3. 4. God so loved the World, that he sent his only Son, that whosoever should believe in him, should not perish. but have eternal Life, Joh. 3. 16. And the glory that thou gavest me I have given them. that they may be one as we are one, I in them, and thou in me, that the World may know, that thou hast sent me, and loved them, as thou hast loved me, Joh. 17. 21, 23. Be thou faithful unto the end, and I will give thee the Crown of Life. To him that overcometh. I will give to sit down in my Kingdom, even as I have overcome, and am sat down with my Father in his Kingdom, Revel. 3. 21.

The second branch of Gods Promises, are of temporal

poral Mercies, or of Temporal and Spiritual mixed together, and these in Scripture are extended to all the exigencies of a Christians State or condition. As First in general afflictions, *In all their afflictions he was afflicted, and the Angel of his presence saved them, in his Mercy and in his pity he redeemed them, and bore them all the days of old, Isa. 63. 9. He shall give his Angels charge over thee, to keep thee in all thy ways, they shall bear thee up in their hands, lest thou dash thy foot against a stone, Psalm 91. 11, 12.*

Secondly, In all particular trials and afflictions, *When thou passest thorough the Waters I will be with thee, and thorough the Rivers they shall not overflow thee; when thou walkest thorough the Fire thou shalt not be burned, neither shall the flame come upon thee, Isa. 43. 2. And he shall call upon me, and I will answer him. I will be with him in trouble, I will deliver him, and honour him, with long life will I satisfy him, and shew him my Salvation, Psal. 91. 15, 16.*

Thirdly, His Promises in greatest extremity when left and forsaken of all Friends and Relations, *When my Father and my Mother forsake me, then the Lord will take me up. Psal. 27. 10. Can a Woman forsake her sucking child, and not have Compassion on the fruit of her Womb. yea they may forget, yet will I not forget thee, behold I have graven thee upon the Palms of my hands, thy Walls are continually before me, Isa. 49. 16, 17.*

And he saw that there was no man, and wondered that there was no Intercessor, therefore his own Arm brought Salvation to him, and his fury upheld him, Isa. 63. 5. All thy Lovers have forgotten thee. they seek thee not, for I have wounded thee with the wound of an Enemy, with the chastisement of a cruel one, for the multitude of thine Iniquities, because thy sins were increased, why cryest thou or thine affliction? thy sorrow is incurable, for the multitude of thine Iniquities, because thy sins were increased,

creased, therefore all they that devour thee, shall be devoured, and all thy Adversaries every one of them shall go into Captivity, and they that spoil thee, shall be a spoil, and all that prey upon thee, shall be a prey, for I will restore health unto thee, and heal thee of thy wounds saith the Lord, because they have called thee an out-cast, saying, this is Zion whom no Man looketh after, Jer. 30. 14, 15, 16, 17.

Having thus viewed the manifold Promises of God to his People. Let us now consider the methods to be taken by repenting sinners under their afflictions which may be in this threefold Consideration.

First, Consider Sin as the cause of all Evil and of Afflictions.

Secondly, That all Afflictions are from God.

Thirdly, Consider Gods Intention and Purpose towards his People, by afflicting of them.

The first Consideration, is that sin, as it's the cause of all evil, is also the cause of affliction, no man is so insensible, but he finds the burthen of affliction, or should be so irrational as not to enquire into the causes thereof, so that if we do inquire into the first Chastisement which hapned to Man, to wit, his being shut out from Paradise, we will find the cause thereof to be his Rebellion, and Disobedience to God, in eating of the forbidden Fruit, and as we must acknowledge the Justice on Gods part, so all the Scriptures all along shew Sin to be the cause of Affliction, Hear O Heavens, and hearken O Earth, for the Lord hath spoken, I have nourished and brought forth Children, and they have rebelled against me, the Ox knoweth his owner, and the Ass his Masters Crib, but Israel doth not know, my people do nor consider, O sinful Nation, a People laden with Iniquity, a seed of evil doers, Children that are

corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel to anger, they are gone away backward, why should ye be stricken any more? ye will revolt more and more, the whole head is sick, the whole Heart is faint, from the sole of the foot to the top of the Head there is no soundness in it, but wounds and bruises and putrifying sores, they have not been closed, nor mollified with ointment; your Country is desolate, your Cities are burned with Fire, your Land Strangers devour in your presence, and it is desolate as overthrown by strangers, Isa. 1. 2, to 8. O Lord the hope of Israel, all that forsake thee shall be ashamed, and they that depart from thee shall be written in the dust, because they have forsaken thee the fountain of living Waters, Jer. 17. 13. Where is the Bill of your Mothers Divorce, whom I have put away? behold for your Iniquities have you sold your selves; and for your transgressions is your Mother put away, Isa. 50. 1.

In the second place, We ought to consider that Affliction ariseth not out of the Dust, but directly or indirectly they are from God, is there any evil in the City that the Lord hath not done? Job 5. 6. You only have I known of all the Families of the Earth, therefore will I punish you, for all your Iniquities, Amos 3. 2, 3, to 7. Who gave Jacob to the spoil, or Israel to the Robbers, did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient to his Laws, Isa. 24. 24. I form Light and create Darkness I make Peace and create War, I the Lord do all these things, Isa. 45. 7. All thy lovers have forsaken thee, they seek thee not, for I have wounded thee with the wound of an Enemy, with the Chastisement of a cruel one, for the multitude of thy Iniquities, because thy sins were increased, I have done these things unto thee, Jer. 30. 14.

The third consideration, is what may be Gods purpose or intention in chastising his own People, which may be resolved and comprehended in these five.

First, To purge away their sins.

Secondly, To invite his People to Repentance, by with-holding his Face by afflictions.

Thirdly, To distinguish between his Children and Bastards.

Fourthly, To fix on their Hearts, the sense of the emptiness of humane enjoyments.

Fifthly, To possess them of the true opinion of Christs excellency above all things else.

First, It is to purify his People from sin. *wash you, make you clean, cease to do evil, learn to do well, if ye be willing and obedient, ye shall eat the good of the Land, but if ye refuse and rebel, ye shall be devoured by Fire, thy Silver is become dross, thy Wine mixed with Water, as I will ease me of my Adversaries, and avenge me of my Enemies, I will turn my Hand upon thee and purely purge away thy dross, and take away thy Tin, Isa. 1. to 26.* By this therefore shall the Iniquity of Jacob be purged, and this is all the fruit to take away his Sin, when he taketh away all the Stones as Chalk-stones, &c. *Isa. 27. 9* I have refined thee, but not with Silver, I have chosen thee in the furnace of affliction, *Isa. 48. 10.*

The second Branch of Gods purpose in afflicting his People, is, to call his People to him by his withdrawing his countenance from them by afflictions, either on their Persons or Substance. *I will go and return to my place until they repent and seek my Face, in their afflictions they will seek me early, Hos. 5. 15.* Therefore behold I will hedge up thy way with Thorns, and make a Wall that she shall not find her Path, and she shall follow after her Lovers and not overtake them, she shall seek them, and

not find them, then shall she say I will return to my first Husband, for then was it better with me than now, *Hos. 2. 6, to 10* Standing Waters stink, and Mettal not used or scoured corrupts, and as the Goldsmith by rubbing, filing, or fire, purifieth and cleaseth his chiefeſt Mettal, so the Lord by chastilements, exerciseth his People, and reclaims them from going astray from him, to carnal vanities. *Hos. 11. 8, 9, 10.*

The third Branch of Gods purpose of Afflictions upon his People, is to distinguish between his own peculiar People, and the Wicked, which are called Bastards And that by a fatherly restraining their extravagancies by moderate correction. *Though I make a full end of all Nations whether I have scattered thee, yet I will not make a full end of thee, but I will correct thee in measure and not leave thee altogether unpunished, Jer. 30. 11. Whom the Lord loveth he Chastiseth, and scourgeth every Son whom he receiveth, for if ye endure chastisement, God dealeth with you, as with Sons, for what son is he, whom the Father Chastiseth not? but if ye be without chastisement, whereof all are partakers, then are ye Bastards and no Children, Heb. 12. 6, 7, 8. Behold happy is the Man whom God correcteth, Job 5. 17.*

The Prodigal had never returned but for his Penury and Want, this is Gods chief means to reclaim his People, to hedge up their way with Thorns, *I will melt them and try them, &c. Hos. 2. 6, 7, 14. Jer. 9. 7.*

The fourth reason of Gods purpose in chastising his people is to fix on their Hearts, the true belief of emptiness of humane enjoyments.

The Lord having a purpose to unite his People to himself, and finding their inclinations running after creature enjoyments, as cogenious with their natural Appetites, he draws them thence, not by necessity, or constraint, but in choice, by his chastilements

chastisements to fix on their senses and experience the emptiness of all humane enjoyments. And that by these two reasons.

First, They are not our own, but given or lent to us.

Secondly, They are certain troubles, and uncertain Comforts.

First, That Worldly and Earthly enjoyments, as well as Spiritual Mercies, are not ours, but all given to us, that all the enjoyments of this Life are but precarious from God, at his pleasure, to give and continue them with us, or us with them, is a truth, in experience without contradiction, and needs no proof, though there are Scripture proofs sufficient. Naked came I into the World and naked shall I return, the Lord gave, and the Lord hath taken away, blessed be the name of the Lord, *Job* 1. 21. We brought nothing into the World with us, and it is certain we shall carry nothing away with us, *1 Tim.* 6. 7. And Christ laying to the Rich Man in the Gospel, thou fool this night thy Soul shall be required of thee, then whose shall all these things be that thou hast? *Luk.* 12. 19, 20.

Nay more, Man in his natural and intrinsic capacity, is of all Creatures the most weak impotent, helpless and miserable of himself, the Beasts of the Field can crawl, seek their food, supply themselves, but Man is so feeble, that unless help be administered to him at his Birth, and a long while after he must perish.

And this clearly appears from Scripture. *In the day thou wast born, thou wast not washed at all, nor swaddled at all, thy navel was not cut, thou wast in thy blood cast out into the open Field, to the loathing of thy person, no Eye pittied thee, to do any of these things unto thee, and when I passed by, it was the time of love, and I said to thee live, when thou wast in thy blood, Ezek.* 16. 1, to 7.

This is the true and lively description of Man in his natural state and condition, whereby every Man hath cause of lowliness of mind, and no man hath cause to boast, glory, or claim any thing of his own, but to acknowledge, that all things even in temporals, are given to him of God.

The second thing whereby the Father of Life, and God of all Wildom, teacheth his people to the low esteem and contempt of the World by their afflictions, is to instruct them that the things of this Life are uncertain comforts, and certain troubles, and this is manifest in all humane experience, in all ages, and all the train of enjoyments clearly demonstrate this.

If we take a view of all Worlds goods, and its excellency, as they are computed by the Apostle, *The Lust of the Eye, the Lust of the Flesh, and the Pride of Life*, 1 Joh. 2. 15, 16, 17. If we will branch them forth in the several particulars of honour riches, health, friends, relations, and all the other pretended excellencies of humane Life or Enjoyments, and examine all the pretenders to these enjoyments since the World began, we shall find none who have not experienced the uncertainty of these enjoyments, and the anxiety and trouble attending the having of them; of all the Men on Earth none could lay a greater claim to enjoyments of all kinds, than could *Solomon*, let us see then, what account he gives thereof. *I was great and encreased more than all that went before me, and whatsoever my Eyes desired I kept not from them, I withheld not my heart from any Joy, for my Heart rejoiced on all my labour, then I looked on all the works my hands had wrought, and behold all was vanity, and vexation of Spirit, and there was no profit under the Sun*, Eccles. 1. 2. chap. 2. all.

Let us see the experience of *David*, a Man in great honour, and in favour with God, *Thou hast made my days as an hands breadth, and mine age as nothing, before thee, every Man at his best estate is altogether vanity*, Psal. 39. 5, 6. Surely every Man walketh in a vain shew, surely they are disquieted in vain, he heapeth up riches, and knoweth not who shall gather them. Psal. 62. 9. Surely Men of high degree are vanity, and men of low degree are a Lye, to be laid in the Ballance they are all together lighter than vanity? Psal. 144. 4.

But this will be more palpable if we dissect the World or its enjoyments in its particulars.

First, Honour, secondly Wealth, thirdly Friends or Relations, fourthly Health or Strength, and we shall find uncertainty of enjoyment, anxiety, and trouble attending all and every of them.

First, Honour, As it is only the airy applause of Men, and depends on humane and vulgar esteem, how doth daily experience prove the instability thereof, all Ages see a Man in honour this day, and in disgrace the next, what uneasiness are men under, to support and continue the Idol of vain glory? Do Men stick at any acts of injustice, cruelty, tyranny, or oppression, to support their Dagon of Pride or vain glory? yea do not these Idolaters of vain glory, rather than outlive the slippery splendour of this World, with *Achitophel*, often become their own Murderers, at once ignominiously extinguish their life and honour? the too many instances of this kind, and the immediate foregoing Scriptures tell us, that of all things worldly honour and glory, is the most shadowy and fantastical folly of humane Life. *Man is like to vanity, his days are like a shadow that perisheth away. Man that is in honour is like the beast that perisheth*, Psalm 144. 4, Psalm 49. 12, 17.

Secondly, Riches are the second branch of hu-
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mane enjoyments, and how uncertain they are, and what anxiety they bring upon a Man to acquire and keep them, none can pretend ignorance, who are indifferently conversant in the World.

See the account Christ gives thereof, *That it is easier for a Camel to go thorough the Eye of a Needle, than for a Rich Man to enter into the Kingdom of Heaven*, see for this the Parable of *Dives and Lazarus*, and the Fool in the Gospel, Mat. 19. 23. Luke 12, 19, 20. See the Apostle Pauls account of Riches : we brought nothing into this World with us, and we shall carry nothing out of it, but they that will be rich, fall into many temptations, and a snare, and many foolish and hurtful lusts, which draw Men into destruction and perdition, for the love of Money is the root of all evil, which while some coveted after, they have erred from the Faith, and pierced themselves thorough with many sorrows, 1 Tim. 6. 7, 8. 9.

The third branch of humane enjoyments is Friends or Relations, and although desirable Friends and Relations, be one of the greatest comforts of humane Life, yet how uncertain and deceitful this also proves, and often the greatest affliction, is evident; yea an injury from a stranger is comfortable, when unkindness, or any ill office from a Relation, is a heart breaking affliction. *For it was not an Enemy that reproached me, then I could have born it, neither was it he that hated me, that did magnify himself against me, then I could have hid my self from him, but it was thou a man, mine equal, my guide and my acquaintance, we took sweet Counsel together, and walked unto the House of God in Company.* Plal. 55. 12, 13, 14. It was not only *Shimei* but *Absalom* who were unfaithful to *David*, and proved his greatest affliction, 2 Sam. 16. 5, to 13.

Job found greater trouble from his three friends Impeachments of hypocrisy, and from his Wives tempting of him to curse God and dye, than from all his other trials, but this is the frequent case of Christ and his Saints, Christ was betrayed by one of his own Disciples, and *Paul* accused by false Brethren, and the Prophet *Micah* gives sufficient Caveat against relying on Friends or Relations. *Trust not in a Friend, put no confidence in a guide, keep the Door of thy Lips, from the Wife that lieth in thy Bosom, for the Son dishonoureth the Father, and the Daughter riseth up against the Mother, and the Daughter in Law against the Mother in Law, and a Mans Enemies are those of his own House, Mic. 7. 5.*

Hence we see, how the surest pretensions of humane enjoyments, are, and prove often as the rotten Reeds of *Egypt*, and not only fail such as lean to them, but most frequently splinter and gaul rather than comfort.

The fourth thing of humane enjoyments, is Mans Life, Health, and strength, and how brittle this is all men can testifie. *When thou rebukest Men for his Iniquity, thou makest his beauty to consume like a Moth. It is appointed for all Men once to die,* and what a Load is Man to himself? obnoxious to so many vicissitudes, composed of such different parts, and elements, that no man can keep a calm within himself, or can resist the assaults of God, and the exigence of his Lot, how many loathsome distempers is man exposed unto, by the natural Imbecility of his Constitution?

And how irresistible are the Armies which invade him, in his Mind and Body, and how frail is Man if once God frown upon him, and what defence can he make. if the Armies of the Almighty assault him? what Man is he then, who can boast of any thing

thing of his own, except Sin, Corruption, and Infirmities. Therefore let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his wealth, but he that glorieth, let him glory in this, That he knoweth me who exerciseth Righteousness, Justice, and Loving Kindness in the Earth, for in these things I do delight saith the Lord, Jer. 9. 23, 24.

The fifth thing designed by Christ in afflicting his People, is to make them sensible of his own dignity and excellency, above all created enjoyments, and that in these six respects.

First, He is of himself, and all things else from him.

Secondly, He is infinite in Power.

Thirdly, Infinite in Wisdom.

Fourthly, Matchless in Beauty.

Fifthly, Of everlasting Continuance.

Sixthly, Conquerour over all Enemies.

First, If we do duly consider the value of objects, Reason and Interest will induce the choice of the worthiest; and what can bar, but we must approve of Christ as the only choice, Especially if we consider him in all and every of these his incomparable excellencies, and as to the first Creator of all things, no Creature can hold proportion with the Creator, we must in our choice give the preheminance to Christ. he is *Alpha and Omega*, by him and for him were all things created, and by him all things subsist. he is of himself and all things else from him, Rev. 4. 11. Col. 1. 15, 16, 17.

Secondly, He is Infinite in Being, Eternal, and Infinite in Power, *Who hath measured the Waters in the hollow of his hand, and meted out the Heavens with his Span, and comprehended the Dust of the Earth in a Measure, and weighed the Mountains in Scales, and the Hills in a Ballance, all the Nations of the Earth are as a drop of a Bucket, and are counted as the small Dust of*

of the Ballance, behold he taketh up the Hills as a very little thing, all Nations before him are as nothing, and they are counted to him less than nothing, and vanity. He is Lord of Lords, and King of Kings. And his dominion is without end or limitation of time, he is glorious in holiness, fearful in praises doing wonders, Isa. 40. 12, to 18. Psalm 68. 17. Revelation 17. 14. Exod. 15. 11.

Thirdly, He is infinite in Wisdom, who hath directed the Spirit of the Lord or being his Counsellour taught him? with whom took he Counsel. and who instructed him, and taught him the Path of Judgments and Knowledge, and shewed him the way of understanding? he is Prince of Peace, wonderful Counsellour the everlasting Father, Isa. 40. 13, 14. Isa. 9. 6, 7. chap. 11. to 11.

Fourthly, He is matchless in Beauty, He is the Rose of Sharon, White and Ruddy, the choicest of ten thousands, His Head as the most fine Gold, his Locks are bushy and black as a Raven, his Mouth is sweet, yea he is altogether lovely, Cant. 2. 1. Cant. 5. 10, to 17.

Fifthly, He is of everlasting continuance, all created Beings are either tainted with inherent, and natural defects, or imperfections: Riches canker and consume, beauty failes with the complexion, friends, power, and humane glory, are Solomons vanities, and perish in the using, or are cut off with time, but he made all things, and of his Kingdom there shall be no end, he is Alpha and Omega, Rev. 1. 8.

Sixthly, He is absolute Sovereign and Conquerour of all Enemies, even of Death and the World, be of good Comfort, I have overcome the World, the Issues of Death belong to him, he hath the Keys of the House of David, he can shut and no man open, he can open and no man shut, I am he that liveth and
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was dead, and behold I live for evermore and have the Keys of Heel and Death, Rev. 1. 8. chap. 5. 9.

The seventh reason why the Lord Jesus Christ, doth afflict and chastise his People, is to exercise their Faith and Patience, upon his Promises to them in their afflictions. It being the Lords way with his People, to afflict them to trials and confirmation, not to their destruction or overthrow, to chastise them in Measure, and not to leave them altogether unpunished, *for I am with thee saith the Lord to save thee, Jer. 30. 11.*

Though I make a full end of all Nations, whether I have scattered thee, yet will I not make a full end of thee, but will correct thee in measure, and not leave thee altogether unpunished. The Lord knoweth the complexion of his People, and therefore deals warily and gently with them, by his afflicting hand he intends not their destruction, but to frame them for Vessels of Love and Mercy, he intending they shall be the Temples of the Holy Ghost, he refines them and chuseth them in the Furnace of Affliction, to scourge off the natural and sinful uncleanness; And thus he deals in a tenderly and fatherly way. *Jer. 48. 10. chap. 9. 7. In measure when it shattereth forth, I will debate with it, he stayeth the rough wind in the day of his East-wind, and all his Billows do not blow at once, Jer. 27. 7, 8. 9. He will not overcharge them, but proportions the weight of Affliction to the strength he will give them. No temptation hath befallen you but what is common to Men, the Lord is faithful who will not suffer you to be tempted above measure, but with every temptation will give an outgate, that ye may be able to bear it. 1 Cor. 10. 30. 2 Cor. 4. 17, 18. And therefore the Wise Phylician of Souls, who will not break a bruised Reed, nor quench a smoking Flax. Isa. 42. 3. To prevent the discouragement of the Christian Patient in their afflictions, affords them the Cordials of his*
Infallible

Infalible Promises, to stay, support, and uphold them, against the fourest gripings of Temptations and Trials, which is his Fatherly ~~Potion~~ ^{Portion}, that he measures to them in this Life. And these Promises are suited to all the Christians Lot on this side of time, as well to their Spiritual State, Trials and Difficulties, as to that of the Temporary Troubles and Afflictions, *I/a. 11. all, I/a. 61. 1, 2, 3.*

And First for their Spiritual state in these three particulars.

First, In Spiritual darkness and desertion of Gods presence, for their Cloudiness in the sense of Gods favour.

Secondly, Under the sense or apprehensions, of greatest Sins. And

Thirdly, Under repeated Sins or Relapses.

First, In Darkness and Soul Desertion, as every throw or gripe to the diseased, do discompose and aggravate, so much more, when afflictions, the Arrows of the Almighty are upon any, and that their Spiritual state is clouded, and they have not the comfortable presence of God, so as they are under fears, and darknels, that the Lord is not their Salvation, or cannot be satisfied that these Chastisements are in Mercy, and not in Wrath, from the Hand of a Father, how is the Soul hurried, and curdled like a Cheese, and roars with *David* as distracted with terrours, *a wounded spirit who can bear?* this of all conditions is the most anxious and comfortless, as on the other hand when the Countenance of a reconciled God in Christ Jesus, looks thorough the deepest Cloud of Afflictions, the Soul rejyceth in Tribulation. *Some will say who will shew us any good? but Lord lift thou up the Light of thy Countenance, which will make our Soul more joyful and more glad, than when their Corn and Wine encrease in great abundance.* *Psal. 4. 6, 7, 8.* And in this doleful state, the Lords

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Promises are rich and manifold. *Who is among you that feareth the Lord, and obeyeth the voice of his Servant, that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God, Isa. 50. 10. Unto the Righteous there ariseth light in darkness, Psal. 112. 4. Light is sowed to the Righteous, and Joy to the Upright in Heart, Psal. 97. 11. I am sought of them that asked not for me, I am found of them that sought me not, I said behold me, behold me, unto a Nation that was not called by my name, before they call I will answer, and while they are yet speaking I will hear saith the Lord, Isa. 65. 1, 24. Before she travelled she brought forth, before her pain came she was delivered of a Man Child, and as soon as Zion Travelled she brought forth her Children, shall I bring to the Birth, and not cause to bring forth, shall I cause to bring forth, and shut the Womb saith the Lord? Isa. 66. 7, 8, 9.*

The great Physitian of Souls, like a just and wise Physitian, useth ordinary means in common Distempers, but in extremities and dangerous Distempers, Cordials and Rich and Choicest Medicines are not withheld, when all ordinary helps fail, his special Love and Power manifests it self, when we were helpless, yea Enemies, he brings succour, comfort and relief, and makes with us an everlasting Covenant, Ezek. 16. to 8. Rom. 5. 6, 7, 8.

Thus he sheweth his Prerogative of curing, as well as his Love, when no other help appears, when my Father and my Mother forsake me, then the Lord shall take me up, Psal. 27. 10. Isa. 49. 15. chap. 63. 5.

The Sheeheard of Israel, is that tender hearted Physitian, who sympathiseth with his People, In all their Afflictions he was afflicted, and the Angel of his Presence saved them. In his Love and his Pity he Redeemed them, and bore them all the days of old, Isa. 63. 9. His compassion is great, his Bowels

Bowels yearn, and are turned for them, how shall I give thee up *Ephraim*, how shall I deliver thee *Israel*, how shall I make thee as *Adma*, how shall I set thee as *Zeboim*, my heart is turned within me, my repentings are kindled? *Hos.* 9. 8. Is *Ephraim* my dear Son, is he a pleasant Child? for since I spoke against him, I do earnestly remember him still, therefore my Bowels are troubled for him. I will surely have mercy upon him, saith the Lord, *Jer.* 31. 20. *Am I a God at hand and not a God afar off?* *Jer.* 22. 23. The Lord cannot forget his People, though the Cloud of darkest afflictions, may hinder their apprehensions of his love, and care of them, *I have even called thee by thy name*, though thou hast not known me, I am the Lord and there is none else besides me, I guarded thee, though thou hast not known me, I Form the Light and Create Darkness, I make peace and create evil, I the Lord do all these things, *Isa.* 45. 4, 5, 7. He healeth the broken in heart and bindeth up their wounds, wherefore although the pale and dark side of the Cross, should look grim upon the Christian, he is by Faith and Patience to look thorough the Cloud, to the Conquerours, and lay hold of him in his Promises; though the Vision tarry, wait for it, it will speak at last, and he that will come, shall come and will not tarry, *Hab.* 2. 3.

No Man did look thorough a paler Cloud than this Prophet, *Although the Fig-tree shall not blossom, neither shall fruit be in the Vine, though the labour of the Olive, and the Fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no Heard in the Stall, yet will I rejoice in the Lord, and joy in the God of my Salvation, the Lord is my strength, and he will make my Feet like Hinds Feet, and he will make me to walk upon my High Places,* *Hab.* 3. 17, 18, 19. The holy Prophet *Micah*, after he had viewed the folly of

of all humane expectations, weakness, and deceitfulness of friends, relations, and all other Men, puts his confidence alone in God, and thereby takes great courage and resolution, and seems to make Inference of Faith, upon the view of humane vanities. *Therefore I will look unto the Lord, I will wait for the God of my Salvation, my God will hear me, rejoyce not against me O mine Enemy, when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me, He will bring me forth to the light, and I shall behold his Righteousness, Mic. 7. 1, to 11.*

The second branch of Gods Promises to his People, is of his great Mercy: Love, and Reconciliation under the greatest Sins. the Lord doth not measure his dispensations as Men do their benevolences, by scanty measures, and do pardon lesser and not greater offences, for that Sins of the deepest dye are no bar to his Mercy. *He came not to call the Righteous but Sinners to Repentance.* In the Language of his Mercy the whole need no Physitian, but the Sick, *Luke 5. 31, 32.* His Invitation is *look unto me and be you saved all the Ends of the Earth, Isa. 45. 22. And come unto me all ye that labour and are heavy loaden, and I will give you rest, Mat. 11. 28.*

My Thoughts are not as your Thoughts, neither your Ways my Way saith the Lord, for as the Heavens are higher than the Earth, so are my Thoughts higher than your Thoughts, &c *Isa. 55. 8, 9.*

Come now let us reason together saith the Lord, though your sins be as Scarlet, they shall be made white as Snow, though they be red like Crimson, they shall be as Wool. If you be willing and obedient ye shall eat the good of the Land, but if ye refuse and rebel, ye shall be devoured with fire, Isa. 1. 18, 19, 20.

Christ makes a free Market of Mercy, and puts no limitation to his bounty, but offers freely upon the
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the Sinners acceptance by Faith and Repentance; *Ho, every one that thirsteth come to the Waters, buy Milk, and Honey without price, &c. Isa. 55. 1, 2.* his satisfaction is for all, and for all manner of Sins, upon Faith and Repentance. *God so loved the World that he gave his only begotten Son, that whosoever should believe in him, should not die, but have eternal Life, John 3. 16, 17.* Christs love is free, and respects not the greatness of Sin, but the sincerity of Faith and Repentance, *yea, When we were Enemies and without strength Christ died for us, Rom. 5, 6, 7, 8.*

Dauids uncleanness and Murther of *Uriah* was no bar to Divine Mercy, *1 King. 21. 29.* *Nebuchadnezzar* on Repentance found Mercy. *Dan. 4.* *Manasses* Idolatry, Witchcraft, and other great Abominations received Mercy on Repentance, and *When He was in great affliction, he sought the Lord, and humbled himself greatly before the God of his Fathers, and Prayed unto him, and he was intreated of him, and heard his supplication, and brought him again to Jerusalem, and into his Kingdom, Then Manasseh knew that the Lord he was God, 2 Chron. 32. 12, 13.*

Thirdly, His Promises upon Relapses, although it is ill complexion to sin after receipt of Mercies, as with the Dog to the Vomit, and the Sow to the Mire, yet Repentance in its due qualifications gives a rise to Mercy. The Lord had to do with the most stubborn People on the whole Earth, who revolted from God in most heinous manner. And yet how often did he renew his Mercies to them? the whole tract of the Israelites Life was Rebellion and Revolts, nevertheless he regarded their afflictions, when he heard their cry, see their backslidings and the Lords wonderfully renewed Mercies towards them, *Psal. 106. Psal. 107. all.*

The Lords wonderful free and early Mercies were eminently manifested to *Israel*, nevertheless, see their stupid revolt, and ingratitude, but they rebelled against him and converted all his kindness and mercies to the feeding of their lusts and abominations of Idolatry, *Ezek.* 16. from 15, to 37. Wherefore the Lord in his Justice sends them under severe punishments, to *verse* 60. and then the Lords anger is pacified towards them, and he remembers his Covenant with them, when they are ashamed of their sins and abominations, and return to the Lord by Repentance, to the end of the chapter. *That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee, for all that thou hast done, saith the Lord.*

The Lords Ear is always open to the cry of a Penitent sinner, *The Lord is nigh to all that call upon him in Truth*, *Psal.* 145. 18. Repent and turn your selves from all your transgressions, so iniquity shall not be your ruine, why will you dye O House of *Israel*, for I have no pleasure in the Death of him that dieth saith the Lord, wherefore turn your selves and live, *Ezek.* 18. 25, to 33. *chap.* 26.

As the Lord doth exercise the Patience of his People, in Spiritual Promises for Spiritual things, so also to trust his Promises in reference to temporals, and these may be branched out in these two.

First, His Promises to the People of God in general, without reference to particular cases of suffering, and these comprehend God's complex or full purpose to his People.

Secondly, These Promises may relate to the several cases or exigence of Gods People.

First, For Gods Promises in general not relating to particular cases, the Scriptures are so full, that it's impossible to collect them, however we shall touch some

some of the most obvious, *In all their afflictions he was afflicted and the Angel of his Presence saved them in his Love and in his Pity he remembered them, and carried them all the days of old, Isa. 63. 9.*

His Anger endureth but for a moment, sorrow may be at Evening but Joy cometh in the morning, *Psal. 30. 5.* For thou Lord wilt bleis the Righteous, with favour wilt thou compass him as with a Sheild, *Psal. 5. 12.* The Lord will be a refuge for the oppressed, a refuge in time of trouble, for they that know thy name will put their trust in thee, for thou hast not forsaken them that seek thee, *Psal. 9. 9, 10.* Though you have lyen among the Pots, yet shall ye be live a Dove, whose Wings are covered with Silver, and their Feathers with yellow Gold, *Psal. 68. 13.* For thou Lord wilt save the afflicted People, but wilt bring down high looks, he is a buckler to all those that trust in him, *Psal. 18. 22, 30.* unto the upright there ariseth light in darkness, surely he shall not be moved for ever, the righteous shall be in everlasting remembrance, he shall not be afraid of evil tidings, his Heart is fixed, trusting in the Lord, *Psal. 112. 4, 6, 7.* Alas for that day is great, there is none like it, it is the day of *Jacobs* troubles, but they shall be delivered out of them all, *Jer. 30. 7.* The Prophet *Isaiah* sets down in many places Gods universal care over his People. O *Israel* fear not for I have redeemed thee, I have called thee by thy name, thou art mine, when thou passest through the Waters I will be with thee, and through the Rivers they shall not overflow thee, when thou walkest thorough the Fire, thou shalt not be burned, neither shall the flames kindle upon thee, *Isa. 43. all.* The Lord will be a Sun and a Sheild, he will give Grace and Glory, and no good thing will he with-hold from them that walk uprightly, *Psal. 84. 11. Psal. 86. 5, 13, 15.* The holy Psalmist is full

of *Prophetical Promises* of Gods universal good to his *People*, he that dwelleth in the secret of the Most High, shall abide under the shadow of the Almighty, I will say of the Lord, he is my Refuge and my Fortress, my God in him will I trust, surely he shall deliver thee from the snare of the Fowler, and from the noisome Pestilence, he shall cover thee with his Feathers, and under his Wings shalt thou trust, his truth shall be thy shield and buckler, *Psal. 91. all.*

And of the numerous and large Promises of God to his *People*, and of the Halcyon days of *Zion*, all the Prophets abound, for the Law shall go forth of *Zion* and the word of the Lord from *Jerusalem*, he shall judge many people, and the Nations afar off, and they shall beat their Swords into Ploughshears, and their Spears into pruning hooks, Nation shall not lift up a Sword against Nation, neither shall they learn War any more, but they shall set down every man under his own Vine, and under his own Fig tree, and none shall make them afraid, for the Mouth of the Lord of Hosts hath spoken it, I will assemble her that halteth, and her that is driven out, and her that I have afflicted, and I will make her that halted a Remnant, and her that was cast far off, a strong Nation. And the Lord shall reign over them in *Zion*, from henceforth and for ever, thou shalt go even to *Babylon*, and there thou shalt be delivered, there the Lord shall redeem thee from the hand of thine Enemies. Arise and thresh O Daughter of *Zion*, for I will make thy Horn iron, and thy Hoofs Brass, and thou shalt beat in pieces many People, and I will consecrate their gain and their substance to the God of the whole Earth, *Mic. 4. all.* Awake, awake, stand up O *Jerusalem*, which hast drunk at the hand of the Lord, the Cup of his fury, thou hast drunk the dregs

of the Cup of trembling and thou hast wrung them out, there is none to guide her amongst all the Sons whom she hath brought forth, neither is there any that taketh her by the hand of all the Sons whom she hath brought up. these two things are come unto thee, who shall be sorry for thee? desolation, and destruction, the Famine and the Sword by whom shall I comfort thee? thy Sons have fainted, they lye at the head of all the Streets, they are full of the fury of the Lord thy God, therefore now hear this thou afflicted and drunken, but not with Wine. Thus saith the Lord the God, and thy God, that pleadeth the cause of his People, behold I have taken out of thy hand the cup of trembling, even the dregs of the Cup of my fury, thou shalt no more drink it again, but I will put it into the hands of them that afflicted thee, who have said to thy Soul, bow down that we may go over, and thou hast laid thy body as the ground, and as the street to them that went over, *Iſa. 51. 17*, to end.

Is *Ephraim* my dear Son, is he a pleasant Child? for since I spoke against him, I do earnestly remember him still, my bowels are troubled for him, *Jer. 31. 20*. Thus saith the Lord, because the Enemy hath said against you, a hah! made you desolate, and swallowed you up for a possession, to the Heathen, and ye are taken up in the lips of talkers, and are in Infamy to the People, and are a prey and derision. I have spoken in my Jealousie, and my fury, because ye have born the reproach of the Heathen, ye shall shoot forth your branches, and yield your fruit, for behold I am for you, and ye shall be tilled and sown, I will multiply you, and settle you after your old Estates, and I will do better to you than at your beginning, and ye shall know that I am the Lord, I will take you from among the Heathen whether I have driven you, and I will

bring you into your own Land, then will I sprinkle you with clean Water, and you shall be clean from all your filthiness, and from all your Idols, a new Heart also will I give you, and a new Spirit will I put within you, and I will take away the Stony Heart out of your Flesh, and I will give you a Heart of Flesh, and I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments and do them, *Ezek. 36. all.*

He that spared not his own Son, but freely gave him up to death for us all, how shall he not also with him freely give us all things? *Rom. 8. 31. to the end.* I am persuaded that neither Death nor Life, things present nor things to come, nor Principalities nor Powers, nor Height nor Depth, nor any other Creature, shall be able to separate us from the Love of God which is in Christ Jesus our Lord, *Rom. 8. 31, to the end.* Ask and it shall be given you, seek and ye shall find, knock and it shall be opened, for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened, *Mat. 7. 9.* Thou calledst in trouble and I delivered thee, I answered thee in the secret place of Thunder, I proved thee at the Waters of Meribab, *Exod. 17. 6.* The People of God are his Temple and he dwells amongst them, therefore he assists, comforts and protects them, *For ye are the Temple of the living God, 2 Cor. 6. 16.*

Know ye not your own selves, how that Christ is in you except you be reprobates, *2 Cor. 13. 5.*

And are built upon the Prophets and Apostles, Jesus Christ himself being the chief Corner Stone, in whom all the building, fitly framed together, groweth unto a Holy Temple in the Lord, in whom ye also are builded together for an habitation of God thorough the Spirit, *Eph. 2. 20, 21, 22.* Christ is as a Sun over his House, whose House

we are, if we hold fast the confidence, and rejoicing in the hope unto the end, Heb. 3. 6. Eye hath not seen, Ear hath not heard, neither hath it entered into the Heart of Man to conceive, (besides thee O Lord) what good be hath prepared, for those that wait on him, 1 Cor. 2. 9.

The great Physician of Souls hath not only offered his temporal Mercies in general afflictions, but also hath proportionate his Promises to the particular Cases and Conditions of his People in their afflictions, which may be chiefly in these.

First, Under Sickness, Weakness, or Infirmities of Old Age.

Secondly, In Poverty, Want or Oppression.

Thirdly, Under Captivity, Restraint or Imprisonment.

Fourthly, Under Revilings, Reproaches or Slanders.

Fifthly, Under unkindness, or forsaking from Friends or Relations.

First, In *Sickness or Weakness*, As it is Christs own saying in another sense, *what hath a Man profited if he gain the whole World and loose his own Soul?* So it may be said, what comfort can a Man have of Honour, Friends, Riches, and all other enjoyments of the World, when by Sickness, Infirmary, or natural Decay and Weakness, he is not able to find a relish of these Enjoyments, his Palate is so out of order, that all are insipid and tasteless to him; And as its said by Christ, *What shall a Man give in exchange for his Soul;* what will not the greatest Misers the Lovers of Honour, or Wealth, give to ease the gnawing pains of a lingering and loathsome Disease, when by sickness or pain all the Channels of Comfort are stopt, and a Man can have no breathing, but is tortured and racked by fainting fits, or tearing pains, how cheap would he sell all his pretensions to breath freely, and be eased of his Pains and Sick-

ness, which drain all the Faculties from the Sense or Use of any other enjoyments. And how miserable is the richest, wisest, most honourable, and best related, when the Heart is stunned with faintings, and the body with torturing pains. nevertheless, this is the Christians comfort, that there is *Balm in Gilead, and a Physician in Israel*, and one who not for filthy lucre, but one who of free love, hath not only promised to cure them, but also never to leave, nor forsake them; *Heb. 13. 5. Am. I a God at hand and not afar off, he is present when trouble is near, Jer. 23. 23. Behold I will bring it health and cure, I will cure them and will reveal unto them the abundance of Peace and Truth, I will restore health unto thee, I will heal thee of thy wounds, because they call thee an outcast, saying this is Zion, whom no Man seeketh after, Jer. 30. 17. Which are born by me from the Belly, which are carried from the Womb, even to your old Age, I am he, even to your hear hairs will I carry them, I have made and I will bear, even I will carry and I will deliver you, Isa. 46. 3.*

He alone hath that universal Medicine, who hath the keys of Hell and Death, and none can rescue out of his Hands, of this *David* in his Affliction and Decay of Strength, being sensible applieth himself to the proper Physician. I am a Wonder unto many, but thou art my strong refuge cast me not off in time of Old Age, forsake me not when Strength faileth, now when I am Old and Gray headed forsake me not, *Psal. 71. 7, 18. I have seen his Ways I will heal him, I will restore Comforters unto his Mourners. I create the fruit of the Lips Peace, Peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him, Isa. 57. 18, 19. He maketh sore, and bindeth up, he woundeth and his Hands make whole, Job 5. 18. Come and let us return unto the Lord, he hath torn, and he*

he will heal, he hath smitten, and he will bind us up, after two days he will revive us, in the third day he will raise us up, and we shall live in his sight, *Hos. 6. 1, 2.* Behold the Eye of the Lord is upon them that fear him, and hope in his Mercy, to deliver the Soul from Death, and keep them alive from famine, *Psal. 33. 18, 19.* The Lord will strengthen him upon the Bed of languishing, thou wilt make all his Bed in Sickness, *Psal. 41. 3.* They cry unto the Lord in their trouble, he saved them out of their distresses, he sent his Word and healed them, and delivered them from their destructions, *Psal. 107. 19, 20.*

Secondly, In *Imprisonment*, As all Afflictions for the time, are grievous and not joyous, Restraint or Imprisonment wants not its aggravations, for that it restrains a Man from that freedom of Nature in converse, which is most desirable by Man, as the Philosopher defines him to be a sociable Creature, It restrains him from the Comfort of such in whom he delights, Relations, Friends, and Acquaintance, It deprives him of the Improvement of his Talent, for Religion, or Vertue, for God, his own Family and Common-wealth. It abridgeth his Comfort in other Enjoyments, It lessens health, creates sickness, and oppresseth the vitals, often to fatal effects, and here in this House of Darkness, the Lord appears to support his People by manifold Promises, either of deliverance, or his strength and presence, to comfort and uphold them, and often to both, He is *King of Kings* and Lord of Lords, and all power is given to him, in Heaven and in Earth, he hath the Keys of Hell and Death, he openeth and no man shuts, and he shutteth and no man openeth, *Rev. 1. 18.*

He executeth Judgment for the oppressed, who giveth food to the hungry, the Lord looseth the Prisoner,

Prisoner, *Psal.* 146. 7. The Lord upholdeth all that fall
 and raiseth up all that be bowed down, *Psal.* 145. 14.
 He made them to be pittied of those that carried
 them away Captives, *Psal.* 107. 10. Then they cried
 unto the Lord, and he delivered them out of their di-
 stresses, such as sit in darkness, and in the shadow of
 Death, being bound in Afflictions & Irons, he brought
 them out of Darkness and the Shadow of Death, and
 broke their Bonds asunder, he sent his Word and
 healed them, and delivered them from their de-
 structions, *Psal.* 107. 6, 10, 14, 20. The Lord hear-
 eth the Poor and despiseth not the Prisoners, *Psal.*
 69. 33. Thus saith the Lord, I will bring again the
 Captivity of *Jacobs* Tents, and have mercy on his
 dwelling place, and the City shall be built upon her
 own heap, and the Pallace shall remain after the
 manner thereof, Behold I will bring them from
 the North Country, and they shall come, with weep-
 ing and with supplication will I lead them, I will
 cause them to walk by the Rivers of Waters, by a
 straight way, wherein they shall not stumble, for
 I am a Father to *Israel*, and *Ephraim* is my first born,
 he that scattered *Israel*, will gather him as a Shepherd
 doth his Flock, for the Lord hath redeemed *Israel*,
 and ransomed him from him that was stronger than
 he, *Jer.* 30. 18. A Voice was heard in *Rama*, La-
 mentation and bitter weeping. *Rachel* weeping for
 her Children, refusing to be comforted, because
 they were not, thus saith the Lord refrain thy
 Voice from Weeping, and thine Eyes from Tears,
 for thy Work shall be rewarded, and they shall come
 again from the Land of the Enemy, there is hope in
 thine end, that they shall come again to their own
 Borders, *Jer.* 31. 8, to 23. And the Heathen shall
 know that the House of *Israel* went into Captivity,
 because they trespassed against me, therefore hid I
 my Face from them, therefore thus saith the Lord,
 now

now will I bring again the Captivity of *Jacob* ; and have mercy upon the whole House of *Israel*, I will be jealous for my Holy Name, after that they have born their shame, and all their trespasses, that they have trespassed against me, when they dwelt safely in their own Land, and none made them afraid. And I am Sanctified of them, in the sight of many Nations. Then shall they know, that I am the Lord their God, which caused them to be led into Captivity, among the Heathen, but I have gathered them into their own Land ; and have left none of them any more there, neither will I hide my Face any more from them, for I have poured out my Spirit upon the House of *Israel*, Ezekiel 29. 23, &c.

Behold I will gather them out of all Nations, and all Countries whether I have driven them, in mine anger and in my fury, and in great wrath, and will bring them again to this place, and will cause them to dwell safely, and they shall be my People and I will be their God ; and I will give them one Heart and one Way, that they may fear me, for the good of them and their Children after them : Yea I will rejoyce over them to do them good, and I will most assuredly plant them in this Land, with my whole Heart, and with my whole Soul, for as I have brought all this great evil upon this People, so will I bring upon them all the good that I have promised them, *Jer.* 32. 37, to end.

Turn ye to the strong hold, ye Prisoners of hope, even to day, do I declare unto you, that I will render double unto you, they shall be as the Stones of a Crown lifted up, as an Ensign upon his Land, for how great is his goodness, how great is his beauty, Corn shall make the Young Men chearful and the new Wine Maids, *Zach.* 9. 12, to the end.

Thus

Thus saith the Lord after seventy years be accomplished at *Babylon* I will visit you, and perform my good words towards you, and cause you to return to this place, for I know the Thoughts that I think towards you, Thoughts of Peace and not of Evil, to give you an expected end: you shall call on me, go and pray, and I will hearken unto you, ye shall seek me, and find me, when ye seek me with all your Heart, I will be found of you, and turn away your Captivity, and gather you from all the Nations, and all places whither I have driven you, and bring you again to the place, whence I caused you to be driven away Captive, *Jer. 29. 10, to 15.*

And the ransomed of the Lord shall return to *Zion*, with everlasting Songs and Joy upon their Heads, they shall obtain Joy and Gladness, and Sorrow and Sighing shall fly away, *Isa. 39. 10.* That thou mayst say to the Prisoners go forth, to them that are in darkness shew your selves, the Captives of the mighty shall be taken away, and the Prey of the terrible shall be taken away *Isa. 49. 5, 25, 26.* read *Isaiah 52. to 7.* and *Psal. 102. 19,* and *Isa. 20.* God setteth the solitary in families, and bringeth out those that are bound with Chains, but rebellious are in a dry Land. As we see from the foregoing Scriptures the manifold Promises of God for the delivery of his Prisoners of hope, the same instruct us also of the Lords great Power and goodness in his delivering of his People in these respects.

First, By giving to them a more lively appearance, and discovery of himself, under their confinement, than formerly, and affords them more patience and courage to bear their Afflictions and Confinements, Prisons or places of Retirement, and as at all times, we should examine our case, as to peace with God, and seeing all afflictions are from God and Confinements especially, for the good of such

as wait on him, we ought in Prison Houses to search our Hearts, and try our Ways, and seek out the Causes of Gods so dealing with us, and by this means, he maketh the darkeſt Prisons the happieſt Lodgings, by the effects it works on ſuch as therein walk with God and ſeek reconciliation with him in Jeſus Chriſt, we ſee what clear revelations *Jeremiah* had, when ſhut up in cloſeſt Prisons and Dungeons, and with what undaunted Zeal and Courage for God he delivers the Meſſage of God, when he was moſt ſeverely dealt with, being ſupported by God againſt all diſcouragements, ſee *Jeremiah* 32. 2. and 3. chap. 33. and 1. ch. 37. 16. ch. 38. 4. 5. and 6. chap. 39. 16, 17, 18. ch. 42. 10.

See the conſtancy of Zeal and Courage of the three Children, when they knew the Law againſt them was irrepeaſable, *Be it known to the oh King, we will not obey thee, nor worſhip the Image which thou haſt ſet up*, Dan. 3. 16, 17, 18.

How did *Peter* filled with the Holy Ghoſt, being in Priſon, maintain the Cauſe of Chriſt, when being forbid to Preach any more in the Name of Chriſt, thus reaſoned, *Whether it be better to obey God or Man, judge ye, for we cannot but ſpeak the things that we have ſeen and heard*, Acts 4. 3, 9. How joyful and chearful were *Paul* and *Sylas* in Priſon, after they had been ſoundly whipt, for Preaching in the Name of Jeſus, by Praying and Singing of *Pſalms* in the hearing of other Priſoners, how are all the Books of the Hiſtories of the Chriſtians Perſecutions, as well under Heatheniſh as Roman Tyranny, full of the chearfulneſs of Chriſtians in their Imprisonment for Truth, ſo as many have been offered their Lives, who rather did chule to ſuffer Death, than to live and be under greater Temptation.

Secondly, By making Enemies Mediators for his People, and Inſtruments of their Deliverance, the
Lord

Lord put it in the Heart of *Cyrus* King of *Babylon*, whose Ancestours had kept the Israelites Captive seventy years, to send them back to *Jerusalem*, with Instructions to rebuild the Temple at his Charge, and restored to them the Vessels took out of the Temple. *Jeremiah* was enlarged and delivered by the King of *Babylon*, when he was imprisoned by his own Native Prince, *Fer.* 39. 14, 12, 15. *Paul* and *Sylas* were brought out of Prison by the same persons by whom they were shut up. and the Jailor washed their wounds and entertained them in Prison, *Act.* 16. 26.

Thirdly, By delivering of his People by his own immediate Hand, *And the Angel of the Lord opened the Prison Doors, and brought them forth, and said to them go forth, and preach to all People the words of this Life,* *Act.* 12. 13. The same Apostle also delivered by an Angel, the Doors and Iron Gates opening of themselves, and his Chains falling off, and he and *Sylas* delivered by an Earth-quake, all which shew the Lords special care over his Prisoners of Hope, which invites all such to a patient waiting on God, *Believing the Vision is for an appointed time, and he that shall come, will come, and will not tarry. He made them to be pittied of those that carried them captive,* *Ps.* 106. 46.

The third case wherein Gods Promises do support his People is *Poverty*, of which the Scriptures abound, the Holy Jesus who is truth it self tells us, *That Man liveth not by Bread alone, but by every Word that proceedeth out of the Mouth of God,* *Mat.* 4. 4. And that his special Providence and care is the only supply of his People, as he careth for the Lillies, provides for the Ravens and Sparrows, so taketh he care of his People; however the Lords Promises to his People in *Poverty* are large. *When the Poor and needy seeketh Water, and there is none, and their Tongue faileth*

eth for thirst, I the Lord will hear them, the God of Israel will not forsake them, I will open Rivers in high places, and fountains in the midst of the valleys, I will make the Wilderness a Pool of Water, and the dry Land springs of Water, Isa. 41. 17, 18.

I will give thee the Treasures of Darkness, and hidden Riches of Secret Places, that thou mayest know, that I the Lord, which call thee by thy name am the God of Israel, Isa. 45. 3. Ho every one that thirsteth, come ye to the Waters, and he that hath no money, come ye, buy and eat, without money, and without price, Isa. 55. 1, 2. The Lord shall guide thee continually, and satisfy thy Soul in drouth, and make Fat thy Bones, and thou shalt be like a Watered Garden, and like a Spring of Water, whose Waters fail not, Isa. 58. 11.

Though Poverty pincheth, and Straights are sore Trials, yet consider and believe Gods Providence and Care of his People at all times, either in supplying their wants in his own time and way, or blessing what they have, and increasing a little to a great deal.

First, In supplying their wants, see the Lords supply of *Isbmael*, when his Mother laid him out of her sight, not willing to see him dye for want of Drink. Gen. 21. 16, to 21.

The Lords feeding his People with Manna for Bread, and Quales for Flesh from Heaven, Exod. 16. The Lords making Water to arise out of the Jaw-bone of an Ass, to preserve *Sampson's* Life, Jud. 15. 9. The Lords feeding of *Elisha* by sending of food to him by a Raven, 1 Kin. 17. The Lords wonderful relieving the City of *Samaria*, strongly besieged and oppressed with Famine, when Women did eat their own Children, and in one Night brought it great plenty by his wonderful Providence, 2 Kin. 7. all.

Secondly,

Secondly, By blessing and encreasing a little to a great deal, *The little that a Righteous Man hath, is better than the Riches of many wicked*, Psal. 37. 16. The wonderful encreasing of the Widow of *Sarepta's* Oil, and Barrel of Meal. to the feeding her self, her Son, and the Prophet *Elisha* many days, when she thought to have starved for want, 1 *Kin.* 19. The Lords preserving *Elisha*, forty days and forty nights, by two single Meals, 1 *Kin.* 19. The Lords making a small quantity of Oil to encrease to many Barrels, and thereby relieved the Widows two Sons, who were to have been sold for the payment of their Fathers debt, 2 *Kin.* 4. all. The Lord Jesus Christ his feeding of five thousand Men, besides Women and Children, with five Loaves and two small Fishes, and after all were satisfied twelve Baskets full of Fragments were taken up, *Mark* 6. 42, 43, 44.

And to conclude this point, see what Omnipotency saith, *Prove me now saith the Lord, if I will not open the Windows of Heaven, and pour out a Blessing, that you shall not have room to receive it*, *Malachy* 3. 10.

Fourthly, The fourth Affliction or Trial of Christians, in which God assisteth his People by his Promises, is the *unkindness, unnaturality or changeableness of friends*, as this is a great trial, yet it is the frequent Lot of Christians, Christ the Lord of Glory was not only forsaken of his Friends, but also betrayed by one of his own Disciples, *Job* was charged with Hypocrisy by his three Friends, and tempted by his Wife to Curse God.

David had his Throne Usurped by his own Son, and his Wives defiled by him in the sight of the Sun, *Moses* was accused of usurpation by his Brother *Aaron*, and Sister *Miriam*, *Numb.* 11. 4. and daily experience proveth, that a Mans Enemies are those of his own House, however the Lords Promises for Comfort and

and Support of his People under this Trial, are many and almost numberless.

See that early Mercy of God to the Church as representing the state of all men by Nature, in that often repeated place, No Eye pittied thee, to do any of these things to thee, nevertheless, he proves that kind *Samaritan* who takes pity and care, when the Priest and Levite, whose profession was to shew Charity, passed by without Pitty or Care, and sufficiently provides for the poor wounded Man. *Luke* 10. 30, to 39.

See the *Psalmists* Case, Thou hast put away my acquaintance far from me, thou hast made me an abomination to them, I am shut up, I cannot come forth, I am afflicted from my Youth, and ready to dye, while I suffer thy Terrors I am distracted, *Psal.* 88. 8, 15, 18. We are become a reproach to our Neighbours, a scorn and a derision to them that are about us, I am become a stranger to my Brethren, an alien to my Mothers Children, *Psal.* 69. 8.

See the *Apostles* Case, At my first answer, no man stood by me, but all Men forsook me, nevertheless the Lord stood with me and strengthened me, *2 Tim.* 4. 16, 17.

Consider the Churches state, there is none to plead thy cause, all thy lovers have forgotten thee, they seek thee not, in which we see the height of unkindness, of unnaturality of Relations, but consider in that same and often repeated place, The Lords wonderful kindness, therefore all they that devour thee shall be devoured and all thy Adversaries every one of them shall go into Captivity, for I will restore health unto thee and heal thee of thy wounds, *Jer.* 30. 11, to 18. One shall say unto him, what are these wounds in thy hands? and he shall answer, those which I have received in the house of my Friend, *Zech.* 13. 6.

See the Churches state, and what advice the Prophet giveth unto her, upon the consideration of the unfaithfulness of Friends: Trust not in a Friend, put no confidence in a Guide, keep the Doors of thy Mouth, from the Wife that lieth in thy Bosom, for the Son dishonoureth the Father, and the Daughter riseth up against the Mother, and the Daughter in Law against the Mother in Law, and a Mans Enemies are those of his own House, *Mic.* 7. 5, 6, 7. The Church in the Prophet *Isaiab's* time was under contempt, reproach, and forsaken of friends, but yet he comforts her with great assurances of Gods everlasting favour, fear not for thou shalt not be ashamed, thou shalt forget the shame of thy Youth, and not remember the reproach of thy Widow-hood any more, for thy Maker is thy Husband, the Lord of Hosts is his Name, and thy Redeemer, the holy one of *Israel*, for the Lord hath called thee as a Woman forsaken and grieved in Spirit, a Wife of Youth, when thou wast refused, for a little moment have I forsaken thee, but with great Mercy will I gather thee, in a little wrath I hid my Face from thee, for a moment, but with everlasting kindness, will I have mercy upon thee, saith the Lord, *Isa* 54. 5, 6, 7, 8. And farther when all help failes and no appearance of any hope, then the Lord Interposeth, I looked and there was none to help, I wondered that there was none to uphold, therefore mine own arm brought Salvation and my Fury it upheld me, *Isa* 63. 5. This also was *Dauids* case, I looked on my Right Hand, and beheld, but there was no man would know me, refuge failed me, no man careth for my Soul, *Psal.* 142. 4.

This also was the great case of the Church, wherein the Lord interposeth with his great deliverance, but *Sion* said, the Lord hath forsaken me, my God hath forgotten me, but behold the Lords Fatherly answer

answer, exceeding all the compassion of Women, Can a Woman forsake her suckling Child, that she should not have compassion on the Son of her Womb? she may forget, but I cannot forget thee, saith the Lord, I have graven thee upon the Palms of my hands, thy Walls are continually before me, thy Children shall make haste, thy destroyers and they that made thee waste shall go forth of thee, Isa. 49. 14, 15, 16, 17, 18. Behold the lamentable state of the Church, wherein she complains all her friends have dealt treacherously with her, and not only forsaken her, but become her Enemies, Lam. 1. all.

The fit instance of Gods kindness to his People, is when under great reproaches, as a good name is better than Gold and Precious ointment, nevertheless the holiest and most innocent of Gods People, have been exposed unto, and are obnoxious to slanders, revilings and reproaches from the worst of Men.

Christ the Lord of Glory, was called a Wine-bibber, a Drunkard, a Friend to Publicanes and Sinners, and charged with having a Devil, and being a Charmer by Beelzebub the Prince of Devils, and at his Death, was reviled as a deceiver, and they that passed by railed on him, thou that savest others come down from the Cross and save thy self, he that saved others, himself he cannot save. Mat. 15. 29, 30, 31. Luke. 7. 33, 34. ch. 11. 15.

The Apostles were called rebellious turners of the World upside down, stirrers up of the People and Inventors of new doctrine. How was David reviled and reproached by Shimei? Come out thou bloody Man, the Lord hath returned on thee all the blood of the House of Saul, and thou art taken in thy mischief, because thou art a bloody Man, 2 Sam. 16. 6, 7, 8.

I was a reproach amongst all mine Enemies, especially to my Neighbours, and a fear to mine acquaintance, they that did see me fled from me, I am forgotten as a dead man out of mind, I am like

like a broken Vessel, I have heard the slanders of many, fear was on every side, while they took Council together against me, they devised to take away my Life, but I trusted to thee O Lord, and said thou art my God, *Psal. 31. 11, 12, 13, 14, 20.* False Witnesses rose up against me, they laid to my charge things I knew not, they rewarded me evil for my good to the spoiling of my Soul, in my adversity, they rejoiced and gathered themselves together, yea the Abjects gathered themselves together against me, and I knew it not, they did tear me and ceased not, with Hypocritical mockers at Feasts, they gnashed upon me with their Teeth, yea they opened their mouth wide against me, and said, a ha! a ha! our eyes have seen it, *Psal. 35. 11, to 22.* My lovers and my friends stood aloof from my sore, my kinsmen stood afar off, they also that seek after my Soul, lay Snares for me, and they that seek my hurt speak mischievous things against me, and imagine deceit all the day long, but my Enemies are lively and they are strong, and they that hate me wrongfully are multiplied, they also that render evil for good are mine Adversaries, *Psal. 38. 11, to 21.*

Mine Enemies speak evil of me, when shall he die, if he come to see me, he speaketh vanity, he gathereth iniquity to it self, and when he goeth away he telleth it, all that hate me whisper together against me, they did devise my hurt, now that he lieth down he shall rise no more, yea mine own familiar friend in whom I trusted, who did eat of my bread, did lift up his heel against me, *Psal. 41. 5, to 9.*

Moses the humble and meekest of Men, was charged with ambition and assuming of Arbitrary Power, even by his Brother *Aaron* and Sister *Miriam*, *Thou takest too much upon thee, hath the Lord spoken by Moses only,*

only, hath he not spoken by us also? Numb. 12. 1, 2.

This also was Christs Lot, My Brethren have dealt deceitfully with me as a Brook, John 13. 18. This also was the sad Condition of the Church, Thou hast heard their reproach O Lord; their Imaginations against me, the Lips of those that rise up against me, their devices against me all the day long, behold their sitting down and their rising up, I am their Musick, Lam 3. 6. 62, 63. David was as among Lions, their Teeth were as Spears against him, and their Tongues as sharp Swords, they wrested his words, Psal. 57. 4. Psal. 96. 2, 5, 6. He was the Song of the Drunkards, Reproach hath broken my Heart, I am full of heaviness, I looked for some to take pity, but there was none, and for comforters, but I found none, Psal. 69. all. Our Soul is exceedingly filled with the scorn of those that dwell at ease, and with the contempt of the Proud, Psal. 123. 4.

The sixth reason, why God thus chastiseth his People, is to make them sensible of the different measures, by which he deals with his People in their Afflictions, and with the wicked by his Judgment upon them, and that consists in these six respects.

First, He chastiseth his People in love and for their good, but his Judgments on the Wicked, are to their Everlasting Loss and Condemnation.

Secondly, He unwillingly and with reluctance corrects his People, but taketh pleasure in his Justice upon the Wicked.

Thirdly, He corrects his People in measure and moderation, but Rains down the Vials of his displeasure upon his Enemies.

Fourthly, The Chastisements of his People are, but for a moment, and not to make an end of them; but the Wicked are totally cut off, without expectation or hope of recovery.

Fifthly, The Godly though afflicted are comforted

ed, by Gods presence, they have communion and fellowship with the Father and holy Trinity, but the Wicked have no hope in their end or punishments.

Sixthly, The Godly by their afflictions are taught to know the difference between Spiritual and Carnal enjoyments, Temporal and Eternal Mercies.

First, The Godly's Chastisements are for their good, although all Trials, Afflictions and Temptations. are a dark Cloud, and carry a pale Face, yet when the Godly do search out the purpose of God in this, and are desirous to know his Intentions therein, they will see this to be in love, when the Godly enjoy all sensual pleasures without any intermission, they are apt to surfeit upon Mercies, and turn lazy and forget God, as the slothful Man by luxuriant feeding, ease, and gluttony contracts a Lethargy, so are the best of men apt to forget the Fountain of Mercies, and wax wanton against God, as the People of *Israel* in their quiet and plenteous enjoyments, *Exod. 15. ch. 17. Num. 11. ch. 16 Deut. 11.* Therefore the Lord visits his People with Rods, to rouse them out of their laziness to make them turn to their rock for their good and safety, *Psal. 106.* Before I was afflicted, I went astray, but now have I learned to keep thy Word, blessed is the Man whom thou chastisest and teacheth out of thy Law, *Psal. 119. 67, 71.*

This is the end to the Godly to take away his sin, *Isa. 27. 9.* Whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth, If ye endure chastning, God dealeth with you as with Sons, for what Son is he whom the Father chasteneth not? but if ye be without Chastisement whereof all are partakers, then are ye Bastards and no Children, we had Fathers of the Flesh, who chastised us after their own

own pleasure and we gave them reverence, shall we not much rather be in subjection to the Father of Spirits, and life? for they, for a while corrected us according to their own pleasure, but he for our profit, that we may be partakers of his holiness: now no chastning for the present seemeth joyous but grievous, but afterwards it bringeth forth the perfect fruit of Righteousness, to them that are exercised thereby. *Heb.* 12. 5. to 12. But see the Issue of the wicked and ungodly, they shall be like the chaff which the Wind driveth away, *Pf.* 1. 4, 5, 6.

Secondly, The Lord doth not afflict his People willingly, but with great reluctancy, How shall I give thee up *Ephraim*, how shall I deliver thee *Israel*, how shall I make thee as *Adma*, how shall I set thee as *Zeboim*? my Heart is turned within me, my repenting is turned together, *Hos.* 11. 8.

Is *Ephraim* my dear Son, is he a pleasant Child? for since I spoke against him, I remember him still earnestly, my Bowels are troubled for him, I will surely have mercy upon him, saith the Lord, *Jer.* 31. 20. Repent and turn your selves from your transgressions, so Iniquity shall not be your ruin, cast away all your transgressions, and make you a new Heart and a new Spirit, for why will you dye O house of *Israel*, for I have no pleasure in the death of a sinner, therefore turn your selves and live. See *Ezek.* 33. 11. *Luk.* 13. 34, 35. *Ezek.* 18. 30, 31, 32.

Thirdly, The Lord corrects his People in measure and not in extremity as he doth the wicked, hath he smitten him as he smote those that smote him, or is he slain according to the slaughter of them that are slain by him, in measure when it shooteth forth thou wilt debate with it, he stayeth his rough Wind in the day of his East-wind, *Isaiah* 47. 7, 8.

Fourthly, The Afflictions of the Godly, are but

for a short time, for a small moment have I forsaken thee, but with great mercy will I gather thee, in a little wrath I hid my self from thee for a moment, but with everlasting kindness will I have mercy upon thee, *Isa. 54. 7, 8.* They shall go into *Babylon* until I deliver them, I will visit them there and restore them to this place, *Jer. 27. 22.* Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, and they shall come again from the Land of the Enemy, and there is hope in thine end, and thy Children shall come again in their own border, *Jer. 31. 15, 16, 17.*

Thus though the Lord deals severely with his People, nevertheless it is but for a time; and in moderation, and giveth them a happy delivery, and eternal rest with himself in the end, but he deals otherways with his Enemies, never withdrawing his Judgments from them, until he hath accomplished their destruction, and avenged their malice against his People. Wherefore it shall come to pass when the Lord hath performed this whole work upon mount *Sion*, I will punish the stout-heart of the King of *Assyria* and the glory of his high looks, *Isa. 41. 15, 16.*

I was wroth with my People, I have polluted mine Inheritance, and given them into thy hands, thou didst shew them no mercy, upon the ancient hast thou very heavily laid thy yoke, thou saidst, I will be a Lady for ever, for that thou didst not lay these things to thy Heart, neither didst remember the latter end of them, therefore hear thou this, thou that art given to pleasure, that dwellest carelessly, that sayest in thy Heart, I am and none else besides me, I shall not sit as a Widow, neither shall I know the loss of Children, but these two things shall come to thee in a moment, in one day, the loss of Children and Widow-hood, they shall come upon

upon thee in their perfection, for the multitude of thy Sorceries and great abundance of thy Enchantments. Therefore, all that devour thee, shall be devoured; and all that prey upon thee, will I give for a prey, for I will restore health unto thee, and heal thee of thy Wounds, though I make an end of all Nations, whether I have scattered thee, yet will I not make a full end of thee, but will correct thee in measure, and not leave thee altogether unpunished, *Jer. 30. 7, 11, to 18.* And they shall dwell safely therein and build houses and plant vineyards, yea they shall dwell with confidence, when I shall have executed Judgment on all them that despise them round about, and they shall know that I am their God, *Jer. 50. 29. Ezek. 25. 26.* Thou shalt seek them, but not find them, that contended with thee, they that War against thee, shall be as nothing, and as a thing of nought, *Isa. 41. 12.* The Sons of them who afflicted thee, shall come bending unto thee, and they that despised thee, shall bow themselves and the soles of thy Feet, *Isa. 64. 12, 14, 15.* Behold I have taken out of thy hand the Cup of trembling, even the dregs of the Cup of my fury, thou shalt no more drink it again, but I will put it into the hands of those that afflicted thee, which said to thy Soul bow down, that we may go over, and thou hast laid thy Body as the ground, and as the street to them that went over, *Isa. 51. 21, 22, 23.* They shall rob them that robbed them, and spoil those that spoiled them, read *Ezekiel 20. all. chapter 36. all. chapter 39. all.*

Fifthly, The People of God in their afflictions have the comfortable presence of God with them, but the wicked are wrackt and torn with anxiety, and displeasure under Gods Judgments, *In all their afflictions*

ons he was afflicted, and the Angel of his Presence saved them, in his love and in his pity he redeemed them, and bore them all the days of old, Isa. 63. 9.

He that dwelleth in the secrets of the Most High, shall abide under the shadow of the Almighty, Psal. 91. all. When thou passest thorough the Waters I will be with thee, and through the Rivers they shall not overflow thee, when thou walkest thorough the Fire thou shalt not be burned, neither shall the Flames come upon thee, for I am the Lord thy God. Fear not for I am with thee, be not afraid for I am thy God, I will strengthen thee, yea, I will uphold thee, with my right hand of my righteousness, for I the Lord will uphold thy right hand, saying fear not I will help thee, saith thy Redeemer the holy one of Israel, *Izal* 43. 2, 3. chap, 44. 10, 13, 14.

The sixth thing God intends in chastising of his People, is to teach them to distinguish between Spiritual and Temporal, Eternal and Temporary Mercies, this being one of the chiefest considerations, and proper for Mans direction in his choice of things, and useful for Man in his Conversation, how to chuse things most desireable, we shall consider things Temporal, and things Spiritual and Eternal under their several qualities, as they are contained in holy Scriptures, the holy Evangelist St. John sums up all the things of the World in these three heads, *The Lust of the Eye, the Lust of the Flesh, and Pride of Life.* It being usual and natural to all men to seek and affect the enjoyment of what seems best to them. wherefore the great point of discretion, is to inform our Judgments what things are best, which will appear by comparing of things Temporal with those that are Eternal.

The several qualities of Temporal things, may be briefly taken up from the foregoing Scripture in these heads.

First, All things Temporal or of this Life, are subject

subject to changes and have no certainty or stability in them, but things Spiritual or Eternal are permanent.

Secondly, All enjoyments of this Life are imperfect, and cannot make any man happy while he hath them, but Spiritual, and things Eternal, are perfect and make the Possessors happy in them.

Thirdly, All the excellencies of Creature enjoyments, are short of the Eternal Inheritance of the Saints, which is Christ and Eternal Life.

Fourthly, All secular or temporary enjoyments, leave a Man at his Grave, but when this Life is ended then cometh the Saints Eternal rest, and continues to all Eternity.

First, Things of this Life are uncertain and changeable, the great Saviour of the World, Love, and Wisdom it self, being willing to inform the World and draw them off the uncertainties of perishing things, in his great Sermon on the Mount adviseth to seek *Treasure in Heaven, where the Moth consumeth not, nor the Thief doth purloyn*, Mat. 6. 19 to 34. See what account Solomon the greatest, richest, and most honourable of all Men, giveth of all humane things *All his days are sorrow, his travel grief, his Heart taketh no rest in the Night, this also is vanity, and vexation of Spirit continually*, see Eccles. 1. 2.

See the uncertainty of humane things in *Nebuchadnezzar, Adonibezech, Abithophel, Haman, Herod* and many others, see *Dan. 4. 30, to end, 2 Sam. 17. to 24. Esther 7. Act. 12. 20, to 24.*

We find in daily experience, a Man to day in Court like a green Bay Tree, and next in Disgrace, Prison, or Misery. The Wicked shall perish and the Enemies of the Lord shall be as the fat of Lambs, they shall consume, into Smoak shall they consume away, I have seen the wicked in great power and spreading himself like a green Bay Tree yet he passed away

away, and Lo he was not, I sought him, but he could not be found, but the Lord knoweth the days of the Righteous, and his Inheritance shall be for ever, *Psal. 37.*

Secondly, the enjoyments of this Life are all imperfect, and cannot make happy. The foregoing truth of uncertainty, Demonstrate this truth of imperfection, and daily experience confirm it, the gathering and preserving of Riches, acquiring, and restlessness in upholding of Honour, care to preserve and recover Health, do so Cruciate and Oppress Men with such Anxiety, that all their Labour and Travel, is Sorrow and Trouble, *Psal. 90. 9, 10.*

And they have no Pleasure, much less Happiness in any Enjoyment, the Rich Man in the Gospel, went from Christ sorrowful, for that he could not hold his Riches and have Life eternal, the Scripture tells us, *we brought nothing into this World with us, and it is certain we shall carry nothing out with us, and having Food and Rayment, let us be therewith content but they that will be Rich, fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown'd Men in Destruction and Perdition, for the love of Money, is the Root of all Evil, which while some coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows, 1 Tim. 6. 7, 8, 9, 10.*

Thirdly, all Humane Enjoyments are short of Christ the Inheritance of the Saints, let us narrowly survey with all the Advantagious Aggravations of Humane Excellency, all that can be pretended choice, good, or desirable in the Creature and we shall find them, all short to, and far exceeded by the inherent excellencies in Christ, the Lord of Glory, in these particulars.

First, for that all Created Beings have their rise and being from him, and he alone is of himself, he

is the first and the last, all things were made by him, and without him was nothing made, which was made, by him were all things Created that are in Heaven, and which are in Earth, visible or invisible; whether they be Thrones, or Dominions, or Principalities, or Powers, all things were Created by him and for him, *Col. 1. 16.*

Secondly, he is, was, and alone subsists of himself, and all other things were made by him, so by him do they subsist, in him we live, move, and have our being, *Rev. 1. 18.*

Thirdly, he is perfect himself, all things were made for him, and he not for them, *all things were Created by him and for him, Col. 1. 16.*

Fourthly, he excelleth all things in Antiquity, he is the Antient of Days the First-born of every Creature, and First-born from the Dead, *that in all things he might have the Preheminence, Col. 1. 19.*

Fifthly, in Wisdom, he is Wisdom it self, and the Fountain of Wisdom, in whom are hid all the Treasures of Knowledge and Wisdom: If any Man lack Wisdom, let him ask it of God, who giveth to all Men liberally and upbraideth not, read *Isaiah 2. 6 Col. 2, 3. Isa. 1. 5.*

Sixthly, in Beauty, he is the Morning Star, the Rose of Sharon, the Image of the invisible God, who is the brightness of his Glory, and the express Image of his Person, *Heb. 1. 3.*

Seventhly, In power, he is Omnipotent, and all things else but of limited Power, he is the Prince of the Kings of the Earth, King of Kings, and Lord of Lords, in him dwelleth the fulness of the Godhead bodily, *Col. 2. 9, 15.*

Who hath measured the Waters in the hollow of his Hand, and metted out Heaven with a Span, and comprehended the dust of the Earth in a measure, who hath weighed the Earth in Scales, and the Hills
in

in a ballence, the Nations are as a drop of a Bucket, and are counted as the small dust of a Ballance, he taketh up the Isles as a very little thing all Nations before him are as nothing, they are accounted to him less than nothing and vanity, Psal. 90. 2, 3, 4, 5, 6. If. 40. 12, 15, 17.

Fourthly, the fourth difference, between things Temporal and Eternal is, that Temporal things leave a Man at his Grave, and in this Life; but Spiritual and Eternal continue with the Saints to all Eternity, So as when this miserable Life is ended, the Saints are happy in their Death, and their Spiritual Life of blessed enjoyments then begins, *Blessed are the Dead which dye in the Lord. they cease from their Labour, and their works follow them*, Rev. 14. 13.

These Spiritual enjoyments are not seen or apprehended by Carnal sense, but are spiritually discerned, and are eternal. While we look not after things that are seen, but after things which are not seen; for things which are seen, are Temporal, but things that are not seen, are eternal. 2 Cor. 4. 18. The Kingdom of Heaven consists not in Eating and Drinking, chambering and wantonness, Rytting and Drunkenness, but in Peace and Joy of the Holy Ghost. This State of Possession of spiritual things, is briefly comprehended under these Heads.

First, it Commenceth when all Humane Enjoyments fail and continueth to all Eternity.

Secondly, it is incorruptible, and not subject to changes.

Thirdly, It is a compleat fulness of all Happiness.

First, when Enjoyments of this Mortal Life leaves a Man at his Grave, after he hath experienced the uncertainty, vanity, and vexation of Spirit, touching Humane Enjoyments, then he enters upon the quiet possession of Eternal Happiness, as in the foregoing

going Scripture, all the People of God are Sealed, Marked and Secured from after danger, and made firm Pillars in the House of God eternally in the Heavens: hurt not the Earth, neither the Sea, until we have sealed the Servants of the Lord in their Fore-Heads, *Rev. 3. 12.* which mark is a white Stone and in it a new Name, the Name of Christ and the City of God, which is their being renewed by the Spirit of Regeneration, *Rev. 7. 3. Chap. 2. 17.* They are under an everlasting Covenant with God, I will make a Covenant of Peace with them, and it shall be an everlasting Covenant, and I will place my Sanctuary amongst them, for evermore, *Ex. 37. 26.* There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit, who shall lay any thing to the charge of Gods Elect? It is God that justifieth, who shall condemn? it is Christ that dyeth, yea, rather that is risen again, and maketh intercession for us, *Rom. 8. 1, 31, 34.*

But on the other hand, the Lot of the Wicked, after they have enjoyed their good things in this Life, like the rich glutton, they are confined to everlasting wrath and misery, Remember that thou in thy lifetime receivedst thy good things, and *Lazarus* his evil things, therefore thou art now Tormented, and he Comforted, *Luke 16. 20.* to end.

The Righteous are brought out of great Tribulation, and have their Robes washed in the Blood of the Lamb, and are Cloathed with the Righteousness and Glory.

These are they which came out of great Tribulation, and have washed their Robes, and made themselves white in the Blood of the Lamb, therefore they are before the Throne of God, Day and Night to serve him in his Temple, and he that sitteth on the Throne, shall dwell amongst them, *Rev. 7. 14.* to 18. And

And on the other hand, the wicked are Chained in everlasting Darkneſs, and tormented with inexpreſſible Torments, ſo that they deſire Death, rather than Life, if any Man Worſhip the Beaſt and his Image, or receiveth his Mark in his Forehead or in his Hand, the ſame ſhall drink of the Wine of the Wrath of God, which is poured out without mixture, into the Cup of his Indignation, and ſhall be Tormented with Fire and Brimſtone in the preſence of the Holy Angels, and in the preſence of the Lamb, and the ſmoak of their Torments aſcendeth up for ever and ever, and they have no Reſt Day nor Night, *Rev. 14. 9. Chap. 6. 12. to end. Chap. 9. 4. to end. Chap. 21. 8, 27.*

Secondly, this State and Inheritance of the Godly is incorruptible, and therefore not Subject to changes or Alterations, Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant Mercy, hath begotten us again into a lively Hope, by the Reſurrection of Jeſus Chriſt from the Dead, unto an Inheritance Incorruptible and Undeſiled, and that faſteth not away, reſerved in the Heavens for us, *1 Pet 1. 3, 4.* This is that Treasuſe laid up, where Moth conſumeth not, nor Thieves can purloyn, this is a State where no change, caſe, or Circumſtance of time, or things can alter. for I am perſwaded that neither Death, nor Life, nor Angels, nor Principalities nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other Creature ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus, our Lord, *Rom. 8. 38, 39.*

Thirdly, this State is a State of Compleat Happineſs, we have formerly ſeen the emptineſs of all Human and Temporary Enjoyments, That therein Happineſs cannot be expected, from the uncertainty and vexatouſneſs even under the Enjoyments thereof; but

but here in this State is fulness of Joy and Pleasures for evermore, he that spared not his own Son, but freely gave him up for us all, how shall he not also with him freely give us all things? *Rom. 8 32.* Violence shall no more be heard in thy Land, wasting nor destruction within thy Borders, but thou shalt call thy Walls Salvation, and thy Gates Praise, the Sun shall no more be thy Light by Day, neither for Darkness shall the Moon give the light; but the Lord shall be to thee an Everlasting Light, and thy God thy Glory, thy Sun shall no more go down, nor thy Moon withdraw it self, for the Lord shall be thy Everlasting Light, and thy God thy Glory, *Is. 60. 19, 20.* they shall Hunger no more, neither Thirst any more, neither shall the Sun light on them or any heat, and the Lamb which is in the midst of the Throne shall feed them, and lead them to living Fountains of Waters, and God shall wipe away all Tears from their Eyes, *Rev. 7. 14, 15, 16, 17. Chap. 2, 3, 4.*

We are come unto *Mount-Sion*, the City of the living God the Heavenly Jerusalem, and to an innumerable Company of Angels, and to the general Assembly of the First-Born, which are written in the Heaven, and to God the Judge of all, and to the Spirits of Just Men made perfect, and to Jesus the Mediator of the New Covenant, and to the Blood of sprinkling, which speaketh better things than the Blood of *Abel*, *Heb. 12. 22, 23, 24. Chap. 3.*

The Seventh and great end Christ hath in Chastising his People, is, that which is the great end of the Gospel, which is to raise Mens Hearts up to, and fix their desires, on that great prize of Salvation and Eternal Life, as all Actions of Men have their Scope at which they chiefly Level, this is the chief thing, and ought principally to be driven at, for these Reasons.

First, this Great Salvation is for Gods Glory.
 Secondly, It is of all things most Profitable, therefore most desirable.

Thirdly, It hath the greatest Encouragements attending it.

Fourthly, The Prize contended for is unvaluable.

First, by Mans Salvation ariseth to God great Glory, for as Christ is the *Alpha* and *Omega*, and First-Born of his Brethren, and though Originally perfect in himself, and Glorious without Addition from Creatures, being the expresse Image of his Person, in whom the God-Head dwells bodily, by whom all things were made, and for him, and to his own Glory, and all things upheld by him; his great goodness is such, that he promotes Mans Happiness, and sets it before him as his own Glory, gave himself to Death for Man, and made himself the Captain of that great Salvation, by enduring all the Indignities of Human Contempt, and his Fathers Wrath, by personating Man, and taking the Chastisements of his Sins upon him, and this he proposeth as his Glory, looking unto Jesus, the Author and Finisher of our Faith, who for the Glory that was set before him, endured the Cross, despising the shame, and is set down at the Right Hand of God, *Heb. 12. 2.* As I live saith the Lord, I desire not the Death of a Sinner, but rather that he should Repent and live, this being not only our Interest, but Christs Glory, how much, and chiefly should we be concerned to promote it.

Secondly, this is Mans most profitable concern, all Men Level their Designs and Actions, to the most Advantageous Interest, and this of Eternal Life, according to Christs Advice is most profitable, What hath a Man profited, if he gain the whole World: thou Fool, this Night thy Soul shall be taken from thee, then

then whose shall these things be that thou hast? wherefore do ye spend Money for that which is not Bread and Labour, for that which satisfieth not? Hearken diligently unto me, and eat that which is good, and let your Soul delight in Fatness, *Luke 12, 16. to 21. If.* 55. 2.

Thirdly, As this is most Advantagious, so it is that in which most encouragement of help and assistance is offered and promised.

The whole Book of the Holy Writ is full of the great promises, of Encouragement and Assistance to the People of God, in their pursuit of this great Salvation, yea, it is Christs great desire, that all Men should be saved, *How often would I have gathered thee, as a Hen gathereth her Brood under her Wings? Luke 13. 34.* Is it not, and hath it not been, the Course and Care of Christ, all the Prophets and Apostles, to gather and bring Men to the Kingdom of God? Christ made a purchase of Sinners, but on his own Expences, he is that kind Samaritan who Helps, Cures, Supplies, and Recovers, when other helps fail, when Priests, Levites, and others pass by, without Compassion or Relief, he it is who of his own good will brings Deliverance, as we see in the often repeated Scriptures, *Luke 10. 10 to 37. Eze. 16. 10 to 9.* When we were without strength, yea, Enemies and Sinners, Christ dyed for us, so great is Christs Love to Sinners, that nothing can stop the Current of his Mercy from them, *Rom. 5. to 11.*

First the Multitude of Sins do it not, I have blotted out as a Cloud thy Transgressions, and as a thick Cloud thy Sins; return unto me, for I have Redeemed thee, *Isa. 44. 22.*

Secondly, the greatness of Sins cannot hinder his Love, though your Sins be as Scarlet, I will make them white as Snow, though they be red like Crimson, I will make them as Wooll, *Isa. 1. 18.* Let the

Wicked forsake his way, and the Unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly Pardon, for as the Heavens are higher than the Earth, so are my Thoughts higher than your Thoughts, *If. 5. 5. 7. 8. 9.*

Thirdly, Cloudiness and Darknes of Condition cannot do it, who is amongst you that feareth the Lord, and obeyeth the Voice of his Servant, that walketh in Darknes, and hath no Light, let him trust in the Name of the Lord, and stay upon his God, *If. 50. 10.* Come my People, enter into your Chambers, shut the Doors about thee, hide thy self for a Moment, until the Indignation be over-past, *Isa. 26. 20.* I will go and return to my place, untill they acknowledge their offences, and seek my Face, in their Afflictions they will seek me early, *Hosea 5. 15.* by all which we see the Lord in Mercy, often clouds his Face from his People not in Anger, but to rouse them up to enquire into the cause of his withdrawing, and by Afflictions to set them more eagerly on returning to him by Repentance, that he may return to them with a healing in his Wings.

Fourthly, No Extremity of Condition can hinder the Love of God to his People, he brings back the Captive, he raiseth the Dead Bones, and causeth them to take flesh and live, he unites divided Brethren, who are at Enmity, and Cements them in Love, for all which see, *Eze. 37. Isa. 43. 2, 25. Ps. 91. all.*

Neither Death nor Life, Height nor Depth, things present, nor things to come, Principalities nor Powers, Angels nor Men, nor any other Creature can separate us from the Love of God, which is in Christ Jesus our Lord, *Rom. 8. 35, to 39.*

Fourthly, The greatness of the Prize to be contended for, should raise our great pursuit of that Salvation

vation to our Souls, the Holy Scriptures are full in the Enumeration of the many excellencies that attend that great Interest, that they are almost infinite, and it may be well applyed to that which the Holy Prophet saith, That Eye hath not seen, Ear hath not heard, neither hath it entred into the Heart of Man to conceive (besides thee O Lord) what good things, The Lord hath laid up for them that fear him, *Is. 64. 4.* However the great Salvation of Man, may be in some measure considered under these Heads.

First, It's the restoring of lost Man from the deepest State of Misery, without power in himself, to a State of Happiness in Christ Jesus, In the Day thou wast born, thy Navel was not cut, thou wast in thy Blood, no Eye pittied thee, thou wast cast out to the loathing of thy Person, but when I passed by, it was the time of Love, I said to thee Live, in that often repeated place, *Eze. 16. to 15. and Rom. 5. to 10.* wherein we have the perfect emblem of Mans Misery in Nature, and by Sin, and the lively Discription of the love of God to lost Man.

Secondly, All in this State are intituled to, and are made Heirs of all things, and called to an Inheritance Incorruptible, as in these foregoing Scriptures, *Rom. 8. 32. and 1 Peter 1. 3 and 4.*

Thirdly, They are exempted from all manner of Evil, are happy in their Death, and God shall wipe away all Tears from their Eyes, and there shall be no more Death, Sorrow, nor Crying, neither shall there be any more pain, for the former things are passed away, *Rev. 7. 14. to 18. ch. 21, 4.*

Fourthly, they have all Compleat Happiness and Fulness of Glory, are united to God in Christ Jesus, and Crowned with his Crown of Glory, and admitted into the Inseparable Fellowship of Christ, Saints and Angels, according to that great Scripture, that

they all may be one, as thou O Father art in me, and I in thee, that they also may be one in us, the glory which thou gavest me, I have given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, I will that they may be with me where I am, to behold my glory, *John 17. 21. to 25.* And for the Fellowship of the Saints with God, Christ Jesus, Angels and just Men made perfect in the New *Jerusalem*, see that often repeated place, *Hebrews 12. 22, 23, 24.* Thus, this great Prize should in the Apostles Exhortation, raise our Encouragement, to hasten our motion to the New *Jerusalem* where for being compassed about with so great a Cloud of Witnesses, let us lay aside every weight which hang down and the Sin that doth so easily beset us, and with patience run the Race, that is set before us, looking unto Jesus, the Author and Finisher of our Faith, who for the glory was set before him, endured the Cross, despising the shame, and is set down at the Right Hand of the Throne of God, Consider him which endured such contradiction of Sinners, least ye be wearyed and faint in your Minds, *Heb. 12. 1.*

Thus as Salvation, Eternal Happiness, the Incorruptible and Undeiled Inheritance of all things, the inseparable fellowship of the Holy Trinity, Angels, and Saints, is the undeniable Prize at the end of our Race, the Interest and valuableness thereof ought to raise our constant, zealous, and patient pursuit thereof, for which, besides what hath already been said, we have these manifold and superexcellent Encouragements.

First, our Salvation is freely of Gods pure Love in Christ Jesus.

Secondly, Christ made and redeemed the World, without Mans help.

Thirdly,

Thirdly, We have the examples and instances of Christs great humiliation and sufferings on Earth.

Forthly, The different and sure estate of the Redeemed far more excellent and sure than Mans Estate in his first Creation.

Fifthly, The great Priviledges and Excellencies of the Saints in Heaven.

First, God being infinite in Power, Wisdom, and Holiness, absolute and perfect in himself, without the help or necessity of any humane Being, being to accomplish his Sovereignty of himself, of his own free Will and for his Glory he made the World, and upholds it, *Who is the Image of the Invisible God, the first born of every Creature. by him were all things created that are in Heaven, and that are in the Earth, Visible and Invisible, whether they be Thrones or Dominions, Principalities or Powers, all things were created by him and for him, and by him all things consist. And to us there is but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ,* 1 Cor. 8. 6.

Secondly, As Man, The World, and all things were freely made by God, so Man and the World are freely Redeemed by Jesus Christ. This of the Redemption of Man by Jesus Christ, being one of the most incomprehensible mysteries of free love; It may be branched out thus.

First, That it is free, without paction or condition of any retribution or satisfaction, but meerly by love and good will.

Secondly, That this Salvation is to such who are utterly incapable of helping themselves, and in such circumstances as they are in most incapacities and disadvantages.

Thirdly, That it brings with it all means of comfort and suitable supplies.

Fouthly, That it is compleat and full, and nothing can lessen the enjoyment, or bar the sense of it, except obstinate wilfulness, and a refusing of the offer.

Fifthly, The Method and Way by which this great Salvation is accomplished, to wit, by Christs taking on him the humane Nature, and in the flesh suffered for Mans Transgressions, do much heighen the mystery of Redemption.

Sixthly, That the Mediator when he hath compleated that great work, makes the Redeemed sharers of his own and Fathers glory.

First, That this Salvation is freely of love and good will, without paction of any recompence from such as expect and receive the benefit of it, appears from these Scriptures *for all have sinned and come short of the glory of God, Rom. 3. 23, 24, 25. Being justified freely by his Grace, through the Redemption that is in Jesus Christ, Rom. 8. 29. 30. I will have mercy on whom I will have mercy, and compassion on whom I will have compassion, Rom. 9. 15, 16. So that it is not of him that willeth nor of him that runneth, but of God that sheweth mercy, Ephes. 5. 8. In hope of eternal Life, which God that cannot Lye hath promised before the World began, not by works of Righteousness, which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour, Tit. 3. 5, 6.*

Secondly, This Salvation is to such as are incapable of helping themselves and under most miserable circumstances. Christ is that charitable and kind Samaritan to the wounded man by the Thieves, who brings help when the Levite and Priest. (whose Office preach charity) passed by without giving any relief. See that famous and often repeated place, an instance of mercy and relief, when Man was exposed

posed to all imaginable misery, in most contemptible and helpless condition, where the bowels of mercy are liberally extended, and relief is brought from meer love and pity, *Ezek. 16. to 9.* And that other famous Scripture demonstrate the freedom and fulness of love, when Man was in the worst of circumstances, when we were without strength, Christ died for the ungodly, God commendeth his love to us, in that while we were yet sinners Christ died for us, for if when we were Enemies we were reconciled to God through the death of his Son, much more being reconciled, we shall be saved through his Life, *Rom. 5. to 12.*

Nothing can be a greater instance of love, pity, and compassion, than the relieving of one in a helpless state, so that Christs redeeming of Souls is unparalleled, who relieved Enemies, without their own help, or capacity to relieve themselves, and that famous Scripture, of causing the Dead Bones to take flesh, sinews and life, and become a numerous host, is a clear emblem of the Infinite and Free love of God and mans incapacity to relieve himself, *Ezek. 37.* And in that famous place of Gods interposing for his People, when all friends and relations, are treacherous and helpless, *Micah 7. 4, 5, 6.* From all which we may see, the eminent instances, of Mans self incapacity and miserableness, and of the fulness and freedom of Gods Love, and early mercies for him.

Thirdly, The third excellency and encouragement in this great Salvation, is, that it brings with it all suitable helps and supplies to assist us, to promote that great Salvation, we find the Apostle discovering to us Gods eternal purpose of Mans Redemption, he resolved to bring Man to a conformity with his own Will and Image, *For whom he did foreknow he also did predestinate to be conformed to the Image*

Image of his Son, that he might be the first born among many Brethren, Rom. 8. 29. Whereby we find God purposed to have the ransomed, and such as shall be saved by Christs Blood, to be compleatly supplied with all things necessary to adorn and compleat that great Salvation, and this is most manifest in the Scripture, He that spared not his own Son, but gave him up for us all, how shall he not also with him freely give us all things, Rom. 8. 32. He will give Grace and Glory. and no good thing will he withhold from such as fear him : seek first the Kingdom of God and the Righteousness thereof, then all things else shall be added thereunto, Mat. 6. 33. Ho every one that thirsteth, come ye to the Waters, and he that hath no money come, come ye, buy and eat without money and without price and let your Soul delight it self in fatness, Isa. 55. 1, 2. Here we find, a full, free, and cheap Market of all supplies, from whence may clearly be implied, Gods purpose to have his people whom he adopteth heirs of his Kingdom to be compleatly furnished with all things necessary thereunto.

Fourthly, The fourth and sixth may be comprehended in one, that this great salvation, is compleat and full, in that it hath the enjoyment of God, in union of the Father by the Son, in the Spirit, and the Heirs of that Inheritance are made sharers of all Heavenly excellencies, *In thy presence is fulness of Joy, and at thy right hand are pleasures for evermore,* this is more particularly expressed by the manifold priviledges of the glorified Saints, and their blessed Inheritance.

First, As it is the restoring of Man from the deepest state of misery, and exalting him to the highest pitch of happiness, as hath been already shewed.

Secondly, These of that estate are entitled to all things as hath been already shewed.

Thirdly,

Thirdly, They shall be exempted from all manner of misery, sorrow and grief, They have compleat happiness, and enjoyment of all things as being eternally united to God by Jesus Christ,

The fifth and last mystical excellency of this great Salvation, is, in the method taken by Heavenly Wisdom in the accomplishing of it, to wit, by Christ the Mediators taking upon him the humane nature. and therein making an attonement for Sin in the Flesh.

This is so great a mystery that it merits all admiration, that Jesus Christ, though he was from the beginning and from all eternity, cloathed with all Majesty and Glory, and the first born of all the Creation, the Heir of all things, by whom the World was made, and by whom it subsists, who being the brightness of the Fathers glory and express Image of his Person, and by himself upholding all things, the only begotten Son of God, whose Throne is in glory for ever more, who laid the Foundations of the Earth, and the Heavens are the Workmanship of his Hands, nevertheless, according to the Counsel of his own Will, he abased himself, to enter into a Virgins Womb, and came into the World, and under the infirmities of humane Nature, suffered the highest indignities, that the vilest wretches could have been exposed unto.

And at last though he knew no sin, he gave himself unto Death, to make satisfaction for our sins, this is that mystery which was hid from the beginning of the World, *Ephes. 3. 9.* This is the riches of the glorious mystery of love to the Gentiles, *Col. 1. 25, 26.* Christ the hope of glory. And oppositely, it is said by the holy Prophet and Apostle Paul, *Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man to conceive (besides thee O Lord)*
what

what great things he hath treasured up for them that love him, 1 Cor. 2. 3. And though the Tongues of Angels and Men, are not able sufficiently to express and unfold this great mystery, nevertheless we may sincerely view it, in these four heads.

First, The unsearchable dimensions of the love of God to Sinners, in his eternal purpose of redeeming the World by Jesus Christ, before the World began, *To make all men see, what is the fellowship of the mystery which from the beginning of the World hath been hid in God, who created all things by Jesus Christ.* Ephes. 3. 9. Rom. 8. 28, 29, 30.

Secondly, By his greatest and almost incredible humiliation, in abasing himself, to descend from the highest pitch of glory, to the lowest step of humane miseries, temptations, ignominies and sufferings, that humane nature could be exposed unto, and to make himself a Servant, in his sojourning in the World to teach the Gospel, and the mystery of this great Salvation.

Thirdly, His further condescension of abasement to the Wrath of God, and suffer death for Mans Sin, though he knew no sin, that by his Suffering, Death and Resurrection, he might not only by satisfaction of Justice for Man, redeem him from wrath to come, and procure him eternal happiness, but also to be a pattern of patience and obedience to all for whom he suffered, and both these last heads are contained or expressed in that of *Isaiah*, he shall grow up before him as a tender plant, and as a Root out of dry ground, he hath no form nor comeliness, and when we shall see him there is no beauty that we shall desire him, he is despised and rejected of Men, a man of sorrows and acquainted with grief, and we hid as it were our faces from him, and we esteem him not, surely he hath born our grief, and yet we esteemed him, stricken, smitten of

of God, and afflicted, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and the Lord hath laid upon him the iniquity of us all, he was oppressed and afflicted, yet he opened not his mouth, he was brought as a Lamb to the Slaughter, and as a Sheep before the Shearers is dumb, he opened not his Mouth, he was taken from Prison, and from Judgment, he made his Grave with the Wicked, and with the Rich in his Death, because he had done no violence, neither was deceit found in his Mouth, he poured out his Soul unto death, and was numbred with the Transgressors, *Isa. 53. to 11.* This further instance of Christs Humiliation & Abasement for Mans Salvation, is further expressed by the Psalmist, My God, my God, why hast thou forsaken me, why art thou so far from helping me, and from the words of my roaring? I am a worm and no man, a reproach of men, and despised of the People, all men that see me laugh me to scorn, they shoot out the Lip, and shake the Head, *Pf. 22. to 18.* This sheweth in a Type, what indignity, reproach and misery, the Saviour of the World should be exposed unto, in the accomplishing of Mans Salvation, and this was actually performed, and brought about at Christs Suffering, he was mocked reviled and flouted at, when apprehended and brought to the Cross, He trusted in the Lord, let him deliver him, seeing he delighted in him, *Mar. 15. 27, 28. Mat. 27. 35, 43.* Because Christ suffered leaving us an example that we should follow his steps, who did not sin, neither was guile found in his Mouth, who when he was reviled, reviled not again, when he suffered he threatned not, but committed himself to him that judgeth righteously, *1 Pet. 2. 21, 22, 23.*

Fourthly, This mystery of love and redemption of Man, is magnified by Christs unparalleled indulgence

dulgence and goodness, that he did not only abase himself unto the greatest indignities in the flesh, but he doth good for evil, he doth not only make an Attonement by his death for the sins of Enemies, but he also exalteth them from the greatest depth of misery, to the highest form of glory, an union with himself, Father, Angels, and Saints, as it is more fully expressed elsewhere.

This Doctrine and Truth of Mans Eternal Salvation, so accomplished by Jesus Christ, is not only given to us, for our everlasting consolation, but also for our instruction and direction, in Faith Patience, and new obedience, in our sojourning state, for although eternal Life, our Redemption, and Salvation is freely given and procured by his alone merit, nevertheless he makes every man by a blessing on his Graces, given to him, instrumental of his own Salvation, we are commanded *To work out our Salvation with fear and trembling*, and as the Lord waits to be gracious, so he commands and expects to be called upon for all his Mercies which he intends to bestow upon his People, in that famous Scripture where he makes a new Covenant, and Promises new and clean heart, and to pour out his Spirit, though he doth it freely, and for his own name and glory, yet he doth not intend his People should be bare Spectators, and only passive in the receipt of mercies, but that they should be active and solicitous in the duties of Faith, Patience, New Obedience and Prayer, *I will yet for this saith the Lord, be enquired of by the house of Israel to do it for them*, and seeing all the days of our sojourning here, we must wait until our change come, and that as our duties are still incumbent upon us, so we are obnoxious unto temptations and difficulties, and for our help and directions, steddily to steer our course, we cannot have a more proper mean than to set Christ before us as a Patern,

Patern, who is the Captain and Author of our Salvation, and that in his Doctrine and Practice.

First, in his Doctrine, his Doctrine is Preaching up Holiness, Patience in Sufferings, Mutual forbearance, Peaceableness in Losses, Contempt of the World, Zeal for the Kingdom of God, and Faith in the Providences of God, and under all Despensations, Mutual Love and Charity and Relief to the Distressed as a Duty even to Enemies.

His Doctrine is all for Holiness, be ye Holy, as your Heavenly Father is Holy, *Math. 5. 48.*

Patience in sufferings, Blessed are ye, when Men shall revile you, and persecute you, and say all manner of Evil against you, for my sake, rejoyce and be exceeding glad, for great is your Reward in Heaven, forso Persecuted they the Prophets which were before you, *Math. 5. 11, 12.* If ye be Reproached for the Name of Christ, Happy are ye, for the Spirit of Glory and of God, are on you; on their part he is evil spoken of, but on your part he is glorified, *1 Pet. 4. 14. to end.*

He teacheth mutual forbearance, and not to return evil, but to do good for evil, ye have heard it said, an Eye for an Eye, &c. but I say unto you, that you resist not evil with evil, but whosoever shall smite thee on thy Right Cheek, turn to him the other also, if any Man sue thee at Law, to take away thy Coat, let him have thy Cloak also, if a Man will compel thee to go with him a Mile, go with him two, hence we are taught the great Spirit of Meekness, whereof Christ was the Pattern, and are commanded to bridle our Passionate Resentments of Injuries done us, *Math. 5. 38, 39.* He Preacheth up the Duty of Charity, and Charitable supplying of the Indigent, give to him that asketh thee, and from him that would borrow of the turn thou not away, *Math. 5. 43.* Remember them that are in Bonds, as being bound with

with them, and them which suffer Adversity, as being your selves also in the Body, *Heb. 13. 3.* What doth it profit if a Man say, he hath Faith, and hath not Works? can Faith save him? if a Brother or Sister be Naked and Destitute of daily Food, and one of you say unto him, depart in peace, be you Clothed, and be you Filled, notwithstanding you give him nothing *James 2. 14, 15, 16.* of these things which are needful to the Body, what doth it profit? *1 John 3. 17.* Mortification. if thy Right Eye or Right Hand offend thee, cut it off, and cast it from thee it is better one of thy Members perish, than thy whole Body should be cast into Hell, *Math. 5. 29, 30.* Hence we are taught the Subduing and Mortifying of all Lusts of whatsoever esteem they may be, and as dear to us, as any of our Members, we are to admit no enjoyment of them, in Competition with true Holiness, and new Obedience. He Preacheth up the Doctrine of Love and Charity to all Men, even to Enemies, you have heard, that it hath been said, love thy Neighbour, and hate thy Enemy; but I say to you, Love your Enemies, Bless him that Curse you, do good to them that hate you, pray for them that despitefully use you, and persecute you, that ye may be the Children of your Father, which is in Heaven, for he maketh his Sun to rise on the Evil, and on the Good, and the Rain to come down on the Just and the Unjust, for if you love them that love you, what reward have you? do not even the *Publicans* do the same? and if you Salute only your Brethren, what more do ye than others? but be ye perfect, as your Heavenly Father is perfect, *Math. 5. 43.* to end.

See that great Doctrine of Mutual Love and Charity, he that saith he is in the Light, and hateth his Brother, is in Darkness even until now, he that loveth his Brother, abideth in the Light, and there is no occasion of stumbling in him, but he that Hateth his Brother,

her, is in Darkness, and knoweth not whither he goeth, because the Darkneſs hath blinded his Eyes, 1 *John* 2. to 18.

We know that we have paſſed from Death to Life, becauſe we love the Brethren, he that loveth not his Brother, abideth in Death, whoſoever hateth his Brother, is a Murderer, and ye know, that no Murderer hath Eternal Life abiding in him, hereby perceive we the Love of God; becauſe he hath laid down his Life for us, and we ought to lay down our Life for the Brethren, but whoſoever hath this Worlds good, and ſhutteth up his Bowels from the Brother, how dwelleth the Love of God in him? 1 *John* 3. 14, 15, 16, 17. Let us Love one another, for Love is of God, and every one that Loveth, is born of God, and knoweth God, he that Loveth not, knoweth not God, for God is Love, in this was manifeſted the Love of God towards us, becauſe God ſent his only begotten Son into the World, that we might live through him, herein is the Love of God Manifeſted, not that we loved him, but that he Loved us, and ſent his Son to be a propitiation for our Sins, if God ſo loved us, we ought alſo to love one another, if we love one another, God dwelleth in us, and his love is perfected in us, and we have known and believed the love that God hath to us, God is love, and he that dwelleth in love, dwelleth in God, and God in him, 1 *Jo.* 4. 7, to end.

A New Commandment-I give unto you, that you love one another, as I have loved you, that you love one another, *Jo.* 13. 34. from all which we are inſtructed of the Nature and Extent of Charity, that it doth not conſiſt, only in naked and bare profeſſion of Friendſhip, good wiſhes, and pretended Reſpects, but in the Bowels of Tenderneſs, Compaſſion, Sympathy, and ſuitable Supplies, to the neceſſities of others, that Charity is not to be ſtraitned and conſi-

ned to Relations, Friends, Benefactors, and these in Amity, and perswasion with us, but is to be extended to Enemies, as well as Friends, and to all whose Necessities call for our help and assistance in any respect, towards their Relief.

He Preacheth up the Contempt, and Denyedness to the World, lay not up Treasure on Earth, where the Moth Cankereth, and Thieves break thorough and steal, but seek first the Kingdom of God, and his Righteousness, then all these things shall be added thereunto, and lay up store for your selves in Heaven, *Math. 6. 19. 20, 32, 33.* See Christs own Discourse of the Rich Man in the Gospel, that it is easier for a Camel to go thorow the Eye of a Needle than for a Rich Man to enter into the Kingdom of Heaven, *Math. 19. 23, 24.* See the Parable of *Dives*, who received his good things in this Life, and is eternally Tormented; and *Lazarus* who was pinched with Want, Hunger, Cold, and Diseases on Earth, was received into everlasting Happiness, *Luke 16, 19. to end.*

See the Parable of the Rich Husband-Man, who took anxious care for his Earthly Store, but made no Provision for Eternal Life, but God said to him, thou Fool, this Night will I require thy Soul at thy Hands, then whose shall all these things be, which thou hast provided? so is he who layeth up store for himself, and is not Rich towards God, *Luke 12, 16. to 22.*

See the word the Lord of Life pronounceth against the Rich, *Wo to you that are Rich, for ye have received your Consolation,* *Luke 6, 24.*

And to forward our Mortification to the World, let us consider the Advice given by the Holy Apostle, Love not the World, nor the things of the World, for if any Man love the World, the love of the Father is not in him, for all that is in the World, the Lusts of the Flesh, the Lust of the Eye, and the

Pride

Pride of Life is not of the Father, but of the World,
1 Jo. 2. 15, 16, 17.

And the World passeth away and the Lusts thereof, but he that doth the Will of God, abideth for ever. 1 Jo. 2. 15, 16, 17. The Holy Apostle *James*, doth eminently discover the danger of loving the World, know ye not that the Friendship of the World is enmity with God? whosoever therefore will be a Friend of the World, is the Enemy of God, *James* 4. 4.

Let us further consider the Apostle *Pauls* Character of the World, we brought nothing into the World with us, and it is certain we shall carry nothing out, and having Food and Rayment, let us be therewith content, but they that will be Rich, fall into many Temptations, and a Snare and many foolish and hurtful Lusts, which drown Men in Destruction and Perdition, for the Love of Money is the Root of all Evil, which while some have coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows, 1 *Tim.* 6. 7, 8, 9, 10.

This Blessed Lord Jesus Christ, who is the only Wisdom, Light, and truth it self, teacheth his People to a dependance on himself, by Faith and Submission in all Providences, and as in the foregoing Scriptures, we are taught the emptiness of all other supports besides himself, and the emptiness of all other Enjoyments, his purpose therein, is to wean our Hearts from thence, and fix them on himself, by Faith and Submission in all Providences: he tells us, that a Mans Life consisteth not in the abundance of what a Man hath, in the foregoing Instance of the Rich Husband-Man, and that Man liveth not by Bread alone, but by every word that proceedeth out of the Mouth of God, this was the Doctrine of *Moses* to the People of *Israel*, when in the Wilderness they murmured for want of Bread, and when they

were shut up from expectation of help, and all probabilities of supply, were hid from their Eyes, he minds them of the great wonders God had wrought for them, in their Deliverance from *Pharaohs* Servitude. and designing to wind up their thoughts to God by Faith, that he would as well relieve them in that straight, as well as he had done from under former difficulties, and therefore tell them, Man liveth not by Bread alone, but by every Word that proceedeth out of the Mouth of God, *Deu. 8. 3.* Implying that the sole pleasure of God, influences all the Creatures, and that God in his Omnipotence and Wisdom, is not confined to the Methods and Appearances of Men, but can in his own way, accomplish his purpose at his own pleasure, his Blessing on the Creature can Augment them, to such a Pitch as he designs, he can make a little Pot of Oyl, swell to many Barrels, when he designs to manifest his Power, and good Will to Man, *2 Kings 4. to 8.* he can make one or two single Meals, feed and refresh for forty Days and forty Nights, he can make five Loaves and two small Fishes, feed five thousand Men, and cause the Fragments left, to exceed the first bulk, *Luke 9. 12. to 18.* he can open the Windows of Heaven, and give a Blessing, so as no room is for it to be stowed, *Mal. 3. 10* he Cloaths the Lillies, and feeds the Ravens, without their Care or Industry, so that Faith and Submission to his Blessed Will and Care will answer all things. He it is that Commands, *seek and ye shall find, knock and it shall be opened, whatsoever ye ask the Father in my Name, believe ye have it, and ye shall receive it, Math. 7. 7. to 13.*

Now as Christs Doctrine is full and without Parallel. so his Sufferings are without example, as being without Sin, not only against God, but upright also and perfect, so as he could not offend against Mans Law, and that all his sufferings were voluntary,
of

of pure love, not for Friends, but for Sinners, and Enemies, wherefore such as believe in him, and have the Hope of eternal Life, ought chearfully and patiently to endure Temptations, and bear their Afflictions in the Flesh, and willingly take up and bear the Cross, and more paraicularly for these Reasons.

First, To bear the Cross, is Christs Command.

Secondly, For this we have the Example of Christ his Prophets, Saints and Martyrs.

Thirdly, We have his Manifold promises of Assistance.

Fourthly, The Cross is the inevitable Path and Way, by which he leads his People to the Kingdom of Heaven.

Fifthly, It is the means by which he fits his People by Holiness, for that eternal Union and Communion with himself.

Sixthly, The Reward of Eternal Life at the end of the Race, is exceeding great.

First, Patient suffering and bearing the Cross is Christs Command : Christ Jesus, the Word of God, by whom is forgiveness of Sins, and Redemption through his Blood, who made our Peace through the Blood of his Cross, Preacheth this Doctrine, *come unto me all ye that Labour and are Heavy Laden, and I will give you rest, take my Yoke upon you, and learn of me, for I am Meek and Lowly in Mind, my Yoke is easy and my Burthen is Light,* Math. 11. 28. 29. 30.

When he sends out his Disciples to Instruct and Convert the World, he tells them, he sends them as Sheep in the midst of Woolves, he Commands them to be wise as Serpents, and harmless as Doves, and that they shall be brought before Kings and Governors, and hated of all Men for his sake, and that they could not expect better Entertainment than he their Master, that they must deny Father and Mo-

ther, and all other Relations, and things dear to them for his sake, and if they loved their Lives, or any thing else better than him, they should loose them, and he that taketh not up his Cross, and followeth not him, was not worthy of him, *Math. 10. 10.* to end.

This also hath been the strain of all the Prophets and Apostles, to Preach up Patient bearing of the Cross, to you it is given, saith the Apostle, not only to believe but also to suffer *Phi. 1. 27. to 31.* let us go forth therefore, saith the same Apostle, unto him bearing his Reproach. *Heb. 13. 12. to 16.* Count it all Joy saith the Apostle *James*, when you fall into divers Temptations, knowing that the Trial of your Faith worketh Patience, but let Patience have her perfect works, that ye may be entire wanting nothing, *James 1. to 6.* take the Prophets, saith the same Apostle, for an example of suffering, affliction, and Patience, ye have heard of the Patience of *Job*, and have seen the end of the Lord, that the Lord is very pittiful, and of tender Mercy, *Jam. 5. 7. to 17.* For even hereunto are we called, saith the Apostle *Peter*; because Christ also suffered for us, leaving us an Example, that ye should follow his Steps, who did not Sin, neither was guile found in his Mouth, who when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that Judgeth Righteously, *1 Pet. 2. to end. ch. 3, 14, 25.*

Whose own self bore our sins in his own Body on the Tree, that we being Dead to sin, should cleave unto Righteousness, by whose Stripes we are healed: see further of this, *1 Pet. 4. 12. to end.*

Secondly, We have the Sufferings of Christ, and his Prophets, Apostles, Saints and Martyrs for our Examples, the Holy Scriptures give an account of the Opprobrious usage of Christ, his patient Sufferings,

ings, his Ignominious death, who willingly gave up his Life for Enemies, see this more particularly under four heads, elsewhere. These Holy Scriptures, *Isa.* 51. 6. chap. 53 all. *Psalms* 22. all. *John* 14. 31. *Mat.* 27. all give the fuller history of the Particulars. The whole book of Holy writ, offers to our view, a large Catalogue of the sufferings of Prophets, Saints and Martyrs, with their patient deportment therein, how patiently did *Moses* the mildest of Men bear the revilings of *Aaron* and *Miriam*, and prayed for *Miriam*, *Numb.* 12. so the Lord healed her? How humble was *David* under his Son *Absolom*'s Usurpation of his Crown, and defiling his Wives in the sight of the Sun, when he and all the People went out of the City bare-foot, weeping, and ashes on their heads, when they fled from *Absolom*? If I shall find favour in his sight, saith he, he will bring me again, and shew me both it (meaning the Ark of God in which he much delighted) and his Habitation, but if he say I have no delight in thee, lo here am I, let him do with me what seemeth good in his sight, 2 *Sam.* 15. 25, 26. With the like humility and patience, he bore the curfings and revilings of *Shimei*, and *David* said, let him curse, because the Lord hath said, Curse *David*, who then shall say way hast thou done it? it may be the Lord will look upon mine affliction, and that the Lord will requite me good for his cursing this day, 2 *Sam.* 16. 7, to 13.

How humbly did *Hezekiah* lay himself, and *Rabsecabs* Railing and Blaspheming Letter before the Lord, at the Siege of *Samar*a? and see the event thereof by Gods wonderful delivering of the City by his own immediate hand, 2 *Kin.* 19. How did Holy *Job* the mirror of Patience and Innocence, in his great affliction abase himself before the Lord, when his Eyes were opened, when he could justify

- himself to Man but not before God, *I have heard of thee by the hearing of the Ear, but now mine Eyes see thee, wherefore I abhor my self in Dust and Ashes, Job 42. 107.*

How resolutely did the three Children with Faith and Patience, submit to the fiery Furnace for the honour of God, and his Truth? *Our God is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, but if not, be it known unto thee O King, that we will not serve thy Gods, nor worship the Image that thou hast set up, Dan 3. 16, 17, 18.* how courageously did Daniel worship the Living God, when forbid upon pain of being cast into the Lions Den? and we see what glorious deliverance he had, *Dan. 6.* Holy Stephen courageously and patiently endured Martyrdom, and kneeling down prayed for his Enemies, *Father forgive them, they know not what they are doing, Act. 7. 60.*

The Holy Apostles were made spectacles of Men and Angels, *God hath set forth us the Apostles last, as spectacles of Men and Angels, and to the World, 1 Cor. 4. 9.* The Cross of Christ was the glory of Paul, and should be of all Men, *God forbid that I should glory in anything save in the Cross of Christ, Gal. 6. 14.*

See the instances of the Apostles sufferings, we are troubled on every side, yet not distressed, we are perplexed, but not to despair, persecuted, but not forsaken, cast down, but not destroyed, always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus, might be made manifest in our body, for we which live are always delivered to death for Jesus sake, that the Life of Jesus might be made manifest in our mortal flesh. *2 Cor, 4. 8, 9 10, 11.*

See a farther instance of the Apostles suffering, but in all things approving our selves as the Ministers of God, in much patience, in afflictions, necessities

sities, in distresses, in stripes, in imprisonments, in tumults, in labour, in watching, in fastings, in pureness of knowledge, by long sufferings, by kindness, by the Holy Ghost, by love unfeigned, by honour and dishonour, by evil report and good report, as deceivers and yet true, as unknown yet well known, as dying and yet behold we live, as chastened and yet not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing all things, *2 Corinthians* 6. 4. to 11.

Of the Jews, five times received I forty stripes, save one, thrice was I beaten with Rods, once was I stoned, thrice I suffered Shipwrack, a Night and a Day I have been in the Deep, in peril by Water, in perils by Robbers, in peril by mine own Countrymen, in perils by the Heathen, in perils in the City, in perils in the Country, in danger in the Sea, in perils by false Brethren, often in weariness, painfulness and watching, often in hunger and thirst, often in cold and nakedness, *2 Cor* 11. 24. to 28.

See the Instances of the Churches sufferings and great afflictions, almost incredible, and by Nature without Grate intolletable, her sore runs in the night, her friends not only left her, but dealt treacherously with her, and became her Enemies, the Enemy spread his hand on all her pleasant things, her people have given their pleasant things for Bread, no sore like my sore, desolate and faint, delivered into their hands from whom she was not able to rise, she was trodden as in a Wine press, Priests and Elders gave up the Ghost for Famine, Children and Sucklings swoun away in the Street, and Women eat their Children of a Span long, Enemies hiss and wag their Head, and say we have swallowed her up, this is the day we looked for, and yet in all this, she can with patience and submission say,

say, *Why should the living Man complain, man, suffereth for his Sin, all this is less than our iniquities do deserve,* Lam. i. all, chap. ii. all. And thus justifieth the Lord, and applieth to him by Prayer and Confession of Sin for Mercy, the Holy Apostles also rejoyce in their afflictions, that they are counted worthy to suffer for the testimony of Jesus, and say, in all this through Grace, *We are more than Conquerours, and God forbid that we should glory in any thing, save in the Cross of Christ.*

Thirdly, Promises of assistance: as the greatest evils are alleviate, and greatest extremities are lessened, by hope, and help of means and relief, and as the most diseased persons, in the most chronical and malignant Distempers, are eased, composed, and half cured, by the sight of a famous and approved Physitian, and by his assurance or opinion that the Distemper they labour under is curable, or that the Distemper which he can easily cure, will not only work it self out, but will also cure and cleanse the body, of more gross and contagious humours, which are more dangerous and infectious of the blood, as Agues often cure Hectique and malignant Feavers, which more invade and annoy the brain and endanger the Life; so the blessed Lord Jesus Christ, being the great Shepherd and Physitian of Souls, in whom the Godhead dwelleth bodily, not only knoweth as being omniscient, but also has all power both in Heaven and Earth given to him: hath not only the means in his own hand, but by his Promises hath engaged himself, by his faithfulness, that he will heal, help, and deliver his People, therefore faith in the Promises of God, doth and should uphold his afflicted and discouraged People, and these Promises are sure, numerous, and by Divine Wisdom and Love, suited and proportioned to the exigence of his People in all cases, either in
Spiritual

Spiritual or Temporal maladies; and these Promises answer to the twofold estate or condition of Man, as he is either under Spiritual or Temporal Diseases or Temptations.

And first a Spiritual, and as the Soul is more excellent than the Body, so the diseases of the Soul are more dangerous, grievous and uneasy, *The Spirit of a Man can bear his Infirmities, but a wounded Spirit who can bear?* as all the motions of the body are disordered by the distemper of the Spirit, so greatest care should be taken to cure and remove the disorders thereof, and this is the great consolation of the diseased in Spirit, that their Physician hath cures paramount to the cures of all others, as being in himself omnipotent, to whom alone is given the faculty of healing of Soul distempers.

The Spirit of the Lord is upon me. because the Lord hath anointed me to preach good tidings to the meek, he hath sent me to bind up the broken hearted, and to proclaim liberty to the Captives, and the opening of the Prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them Beauty for Ashes, the oil of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness, that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified, Isa. 61. 1, 2, 3.

And see hence what great encouragement the Saints have to wait on God, for the accomplishments of his Promises, who is faithful and cannot fail; the Church and People of God, say in the same Scripture, *I will joyce in the Lord, my Soul shall be joyful in my God, for he hath clothed me with the Garments of Salvation, he hath covered me with the Robe of Righteousness, as a Bridegroom decketh himself with*
Ornaments,

Ornaments, and as a Bride adorneth her self with her Jewels, Isa. 61. 10.

By which we see his Promises are not only large, but he makes them effectual in the Christians Improvement thereof to their own comfort: these Promises may be branched forth answerable to the several Spiritual Distempers in these three Heads.

First, Under Spiritual darkness and desertion.

Secondly, Under anguish of Spirit for heinous Sins.

Thirdly, For the multitude of Sins or under Relapses.

And as to these three states or conditions of Spiritual Distempers, see the manifold particular and apposite Promises of God under these Distempers.

The second Disease to which Gods Promises are annexed, is under Temporary afflictions and trials, which though he could ease and instantly remove, nevertheless as a wise and just Physician, judiciously consults the Patients Distemper, and finds that one single Dose or Potion is not enough, but that a course of Physick is absolutely necessary to cure the Distemper, and as he studies neither to gratify the Patients present distempered Palat, nor his uneasy humour, but minds the most suitable Medicines, proper method of Cure, order of Diet and Exercise under the Cure, he confines him to retirement and abstinence, as well from the luxuriant eating and drinking, and the too great liberty of former converse, as the causes and rise of his distemper, so that tender Physician of Souls the Lord Jesus Christ, takes the same method of curing and relieving his afflicted under their distempers by afflictions, and as he knows the humours, on which the Physick is to work, that it must have liberty and time for operation, and that the Patient must needs be sick
and

and anxious for a Cordial; as when a Chirurgeon hath bound up a wound and applied suitable Plaisters pinching and cauthorizing, which necessarily in order to cure must annoy, and disquiet the patient; that he will importune the Doctor for a Cordial, to abate his sickness, and the Chirurgeon to remove the Plaister; nevertheless they wisely considering, that giving a Cordial, or removing the Plaisters before its time, hinders cure, encrease more and grosser humours, therefore gives no other compliance, but advice of *Patience*, and assurance of cure, on the due operation of the means; so this great Physician of Souls, though in *all their afflictions he is afflicted*, he will take his own time and way for their relief, and affords no other Cordial for the present, but that of his universal promises, which are extensive to all circumstances of their several cases and conditions, which may be branched out in these heads.

First, Sicknes. Secondly, Imprisonments. Thirdly, Poverty. Fourthly, Desertion, and forsaking of friends. Fifthly, Under Slanders and Reproaches, in all which cases the Lords promises are not only full and numerous, but also peculiarly apposite; and especially calculated by him to all and every of the particular cases, which is more expressly set down before.

Fourthly, The fourth encouragement for the People of God to bear afflictions patiently, is that the Cross of Christ is the Path way, that Christ hath appointed his People to walk to Heaven, for if you be without chastisement, whereof all are partakers, then are you Bastards and no Sons, *Heb. 12. 5, to 12.* Wo is me for my hurt, my wound is grievous, but I said I must bear it, *Jer. 10. 19, 24.* O Lord correct me not in thine anger but in judgment, least thou bring me to nothing, I am with thee

thee saith the Lord to save thee, though I make a full end of all Nations whether I have scattered thee, I will not make a full end of thee, but correct thee in measure, and not leave thee altogether unpunished, *Jer* 30. 11.

And this is Christs Legacy to his followers, Brothers shall deliver up Brothers to death, the Fathers shall rise against the Children, and Children against their Parents, and cause them to be put to Death, and ye shall be hated of all men for my sake, *Mat.* 10. 6. to 40. and if any man will be my Disciple he must deny himself, lay down his Life take up his Cross daily, and follow me, if any man suffer as a Christian let him not be ashamed, but let him glorify God on this behalf, for the time is come, that Judgment must begin at the House of God, and if it first begin at us what shall the end be of them that obey not the Gospel of God? if the Righteous scarcely be saved, where shall the ungodly appear? wherefore let them that suffer according to the Will of God, commit the keeping of their Souls to him in well doing, as unto a faithful Creator, *1 Pet.* 4. 15, 16, 17, 18. For if God spared not the natural branches, take heed lest he also spare not thee: behold therefore the goodness and severity of God, to them that sell severity, but towards thee goodness, if thou continue in his goodness; otherwise thou shalt be cut off, *Rom.* 11. 21, 22.

Is it not the foretold Lot of Gods People that through tribulation and persecution they must enter into the Kingdom of God? and the Disciple cannot expect better entertainment than the master, if they have called the Master *Beelzebub*, how much more they of his house-hold? *Mat.* 10. 24, 25.

Fifthly, The furnace of affliction is the means, by which the wise contriver of our Salvation, fits his People for these eternal Mansions of Glory, for

as the Goldsmith doth purify his mettall by fire and furnace, to bring it to the pure and true touch, and as the Joiner by Plain and Chissel fashioneth his Wood, for his Mortice, even so the Lord who is of purer Eyes than can behold Iniquity, by his Fatherly chastisements, of trials and afflictions, doth polish and fit his peoples Hearts and Affections, and by blasting the glory of humane enjoyments, he raiseth their desires to the heavenly enjoyments, and fits and fashions them with suitable qualifications of holiness, and having experienced the vanity, emptiness, and uncertainty of all earthly enjoyments, their affections are wholly raised unto, and set upon God alone. The Prodigal had never thought of the plenty, wealth, or glory of his Fathers House, or of returning thither, had it not been that he was pinched and under straits. The Church had not thought of returning to her first love, had it not been, that her Corn and Wine, and the delicacies by which she entertained her self with, and lived voluptuously, were taken away, *Hos. 2.*

The sixth thing to encourage Believers patiently to bear the Cross, is the great prize of Eternal Life already spoken of.

But here it may be objected, that the Doctrine of mortification, self denial, and contempt of the World, is a comfortless, and melancholy Doctrine, and Heaven seems only to be obtained on hard and dear terms, and that the necessity of loosing all for Heaven, will encourage the neglect of Heaven, and induce men rather to take *Solomons* advice, in taking pleasure and delight in the Creatures, and therein to comfort themselves, and thereby they will be the less anxious for Heaven, *Ecclesiast. 11. 9.*

Secondly, This Doctrine seems contrary to the Scriptures, which promises halcyon days to the Church

Church, and great Honour, Wealth, and prosperity, and that Kings shall be her nursing Fathers, and Queens her nursing Mothers, and that the Saints shall Judge the Earth, how then can this consist with the contempt of the World.

Thirdly, This Doctrine seems desparagable, and contrary to the Holy, Just, and good Nature of God, to treat the best of his Friends and People with pinches, Difficulties and Contempt, and to suffer the wicked to enjoy their full delight, and amongst Men, it will be thought great ingratitude, to treat the best of Friends, worse than the worst of Enemies.

As it is most certain from experience, and History from the beginning of the World, and coming of Christ, the People of God have been under the worst of Temporary Circumstances, so it is likewise proved in the foregoing Discourse, that this is their appointed Lot, and this hath also been the stumbling of the Saints, and particularly to *David*, the wicked's constant oppulency, quiet, and prosperity, made him much amazed, *Psalms 10. Psalm. 17. 9. to 15. Ps. 37. Ps. 73. 3. to 17. Jer. 12. 1.*

See what Holy *Job* the Patient, and Wise, saith on this Subject, *The Wicked become Old, they are mighty in Power, their Seed is Established in their Sight, and Of-spring in their Eyes, their Houses are safe from fear, the wrath of God is not upon them, their Bull gendreth and faileth not, their Cow Calveth, and casteth not her Calf, they send forth their little ones like a Flock, and their Children dance, they take the Timbrel and Harp, and rejoyce at the sound of the Organ, they spend their Days in Wealth, and in a Moment go down to their Grave, wherefore they say unto God, depart from us, for we desire not the knowledge of thy way, what is the Almighty, that we should serve him, and what profit have we, if we Pray unto him? Job 21. 7. to 16.*

And the same Language was in use in the time of the

the Prophet *Malachy*. And ye said it is in vain to serve God, and what profit have we, if we keep his Commandments and Ordinances, and that we have walked mournfully before the Lord of Hosts? and now we call the proud Happy, and they that work wickedness, are set up, yea, even they that tempt God, are delivered, *Mal. 3. 14.*

For the full clearing and answering these Objections, let us consider the things in Competition and Weigh them in the Ballance of the Sanctuary, and these are chiefly two.

First, The Enjoyments of this sensual Life and Being, which are Temporal.

Secondly, Things Spiritual, which are Eternal.

First, As God of his Heavenly Wisdom, made the World for his own glory, and by himself upholds the same, and gives to whom he pleaseth, what portion thereof he will, so it is at his pleasure to recall what he giveth when he will, so that Man is but a Sojourner in Earth, and Tenant at Will, for Life, and all Human Enjoyments, and Mans claim thereunto is extinguishable at his pleasure.

Secondly, Let us consider the vast disproportion in value, between things Temporal, and things Spiritual: *Solomon* the Wisest, and of greatest experience hath given us this Testimony on Record, that all Human Enjoyments, are but vanity and vexation of Spirit, *Ecl. 2. all.* The Apostle *Paul* in the foregoing Scriptures, sheweth the emptiness and vanity of all, that may be challenged for good or great in the World, that all perish in the using, *1 Tim. 6. 7. to 17.*

The Ho'y Evangelist *John*, gives us the like account, *1 John 2. 15, 16, 17.* so that the whole that can be pretended to in this World, is some present possession of Worlds vanities, attended with uneasiness, and discontent of Mind, uncertainty in the

Enjoyment, all being subject to change, at the pleasure of God.

Thirdly, Let us consider the Nature, Value, and Continuance of things Spiritual; things Spiritual literally understood, imply something above the sensual Appetite and Perception, and only to be apprehended, and enjoyed by the Spirit; Mind, or Soul of Man, the Nobler part, and that is Eternal and not seen, as described by the Apostle, *while we look not after things which are seen, but after things which are not seen; for that which is seen is Temporal, but that which is not seen, is Eternal*, 2 Cor. 4. 18.

In the next place we are to consider, what are these Spiritual things which Transcend, and are above sensual Enjoyments, about which the Soul is only and principally exercised, which may be briefly comprized in these four.

First, Jesus Christ the Son of God and Saviour of the World.

Secondly, All Spiritual Endowments and Graces given to the Saints, and procured to them by Jesus Christ.

Thirdly, The Sanctified Use of all Temporal and Spiritual Mercies bestowed on the Saints, while in time.

Fourthly, Eternal Life obtained, and freely bestowed on the Saints by Jesus Christ.

Asto the first; God of his own free Will, having Created Man in Holiness and Righteousness, according to his own Image, Gen. 3. 6. Scripture and sad experience inform us, that our first Parents, and we in them, have fallen from the Original State of Innocence, in which they were Created, and thereby the Venom of their sin, hath infected and depraved Mans Nature at such a rate, that there being a necessity for an Atonement, and satisfaction to Gods Justice for Mans Sin; And of a Mediator between God and

and Man, to restore Man to the pure and unspotted Image of God, and it being impossible for Men or Angels, to make such Atonement, or to procure a Mediator; The free Love of God, raiseth one up even Jesus Christ the Son of God, and express Image of his Father to take upon him the shape of a Servant; and though he knew no sin, to become sin for us; so that by taking upon him our Nature, and in our shape and place submitting to the Justice of God on the Cross, hath paid the Ransom for us, and restored fallen man to the Image of God, in Righteousness and True Holiness, 1 Cor. 15. 21, 22, 47, 48.

The first Man is of the Earth, Earthy; the Second Man is the Lord from Heaven; and as is the Earthy, so are they which are Earthy, and as is the Heavenly, so are they which are Heavenly, and as we have born the Image of the Earthy, we also shall bear the Image of the Heavenly; and thus Christ having paid the Ransom for Sinners, he offers to all Men the free Market of Salvation, Pardon and Eternal Life; for God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not Perish, but have Eternal Life, John 3. 15, 16, 17. For when we were without strength, Christ dyed for us; when we were yet Sinners and Enemies, Rom. 5. 6, 7, 8.

But it may be Objected that Christ had a Body, and Mans Nature, and the Resurrection from the Dead, seems things under the Comprehension of Sense and Feeling.

Answer; Although Christ had, and took on him Mans Nature, nevertheless the Mystery of his Incarnation, Resurrection, Ascension, Communication of Graces and Eternal Life, procured by him, must be apprehended by Faith, and can never be reached by Human Sense; the Natural Man knoweth not the things

things of God, neither indeed can do, because they are spiritually Discerned.

The Second thing in the Treasury of Spiritual Mercies, are the various gifts and graces spiritually bestowed by God, to believers in Jesus Christ, *He that spared not his own Son, but freely gave him up for us all, how shall he not with him also, freely give us all things?* Ro. 8. 32. These choice and spiritual Mercies may be classed up in these three.

First, Such as are absolutely necessary to Salvation, and the actual laying hold on Jesus Christ, and applying him in his Merits, Sufferings, Resurrection and Glorification, as the only Mediator between God and Man, such is Faith, *for without Faith, it is impossible to please God*, Heb. 11. 6.

Faith is that Grace whereby Christ is owned, and upon which Salvation is promised, in the foregoing Scripture, This is that grace that unites and incorporates Sinners to God, *for ye are all the Children of God by Faith in Christ Jesus*, this is that grace which gives Life, Sap, and being to Christians, *Now the Just shall live by Faith, but if any Man draw back, my Soul hath no Delight in him*, Heb. 10. 38. This is the only operative and effectual grace, *where is boasting then? it is excluded, by what Law? by Works? Nay, by the Law of Faith, therefore we conclude, that Man is justified by Faith, without the Deeds of the Law*, Rom. 3. 23.

Although this of Faith be the chief essential grace, on which the being of a Christian depends, this flows from the spirit of God, *from whom are all good and perfect gifts*, and by him are wrought in us, *for by grace are ye saved, through Faith; and not of yourselves, it is the gift of God*, Eph. 2. 8.

The second grace is Holiness, without which also it is impossible to please God, *be ye Holy, as your Heavenly Father is Holy, who is of purer Eyes, than can behold*

behold Iniquity, this grace qualifieth Sinners to resemble God in Purity, Innocence, and Righteousness. Blessed are the pure in Spirit, for they shall see God, Math. 5. 8. and thus it behoveth Christians to be, for that Christ having taken on him our Nature, to purifie it from all the stains of sin, he makes all his Children partakers of the Divine Nature and designing to assemble them in the New Jerusalem, where no unclean thing can enter, they must all be Holy, and Clothed with Righteousness.

This essential Duty is Recommended and Com-manded to us in Scriptures, we are all his Workmanship Created in Christ to good Works, which God hath before ordained, that we should walk in them, and are built up-on the Foundation of the Apostles, and Prophets, Jesus Christ himself being the chief corner Stone, in whom all the Building fitly Framed together, groweth unto an Holy Temple in the Lord, Eph. 2. 8, 9, 20, 21.

And that ye put off concerning the former Con-versation, the Old Man which is Corrupt, according to the Deceittul Lusts, and that you put on the new Man, Created according to Holiness, Eph. 4. 21. to end.

If ye be risen with Christ, seek these things which are above, where Christ sitteth at the Right Hand of God, set your Affections on things above, not on things on Earth, for ye are Dead, and your Life is hid with Christ in God, when Christ who is your Life shall appear, then shall ye also appear with him in glory. Mortifie therefore your Mem-bers which are on Earth, and put on the New Man, which is renewed in knowledge, after the Image of him who Cre-ated it. Col. 3. 1, 2, 3, 4.

They that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit, to be Carnally minded is Death, but to be Spiritu-ally minded, is Life and Peace, because the Carnal Man

enmity against God, for it is not subject to the Law of God, neither indeed can be; so these that are in the flesh, cannot please God, and if Christ be in you, the Body is Dead because of Sin, but the Spirit is Life, because of Righteousness; for if ye live after the flesh, ye shall dye, but if through the Spirit, ye mortifie the Deeds of the flesh, ye shall live; for as many as are led by the Spirit, are the Sons of God, Rom. 8. 5, 7, 10, 13, 14. and every one that hath this hope in him, purifieth himself, as he is pure, 1 John 3. 3.

The third Special grace, coming from this great Magazine of Heavenly Store, is Mortification, although there is such affinity and connexion amongst spiritual graces, that they are not perfect nor compleat, but when in one Chain, and joyned together, yet this grace hath some thing peculiar in it, as being that special piece of Accomplishment, which frames the Soul to an immediate closing with Christ.

Mortification is either the curbing or subduing superfluous excrescences, or growth of superfluous Humours in the Body, or like proud flesh about a wound under Cure, or the total destroying of that which hath the Preheminence, and may destroy a better Life, as the reigning prevalent Lusts of the flesh, to the Destruction of the Soul; in both which Senses spiritual Mortification may be taken; for as the Vine and other Fruit-Trees, are oppressed by superfluous Wood, so as the Sap is exhausted in feeding so many superfluous Bows, which may bring forth Leaves, weak Blossoms, but little, or at best bad Fruit, because not sufficiently Nourished with Moisture from the Root, but the Root being Disburthened from these excrescences or superfluous Boughs, the Root is able to communicate moisture to the remaining part, and the Tree produceth more and better Fruit; even so when the affections and delight of the Soul,
are

are spent upon the Lusts, and sensual Pleasures of the Flesh, the Soul and Spiritual graces are starved; and whether for want of suitable Encouragement, and therefore the Great and Wise Husband-Man, and Shepherd of the Soul, by his Chastisements, lops of the superfluous delights, and Lusts of the Carnal Heart, either by blasting the Objects of our Lusts and Carnal Delights, or assists his People in this great Duty, to mortifie and wean their Affections from these Objects, and be more fruitful to Eternal Life, by fixing their Hearts on Christ Jesus. Now as all Christians are Members of Christ, and must be ingrafted in him, *John 15. 1.* they must be suited for that Ingraftment; and as the Joyner frames his wood, each piece to answer to another, and cuts it till it fit; and as the skilful Chyrurgeon by his powder, or Incision cuts off the proud Flesh about the wound, until it be clean; and as the Gardener frames the Scyon for the stock, even so must the Soul be ordered, before it can be ingrafted into that spiritual Root, Christ Jesus.

In this Spiritual Operation, these three things are considerable.

First, Wherein it consists.

Secondly, The necessity of the Cure.

Thirdly, The means whereby this Cure is wrought.

As it must be agreed unto, that all Christians must be renewed, Rooted and built in Christ Jesus, being the chief corner Stone, *If any Man be in Christ, he is a New Creature, 2 Cor. 5. 17.*

In this is first the cutting off what is superfluous.

Secondly, The grafting the Soul into the New Root, Christ Jesus.

As to the first, it is the Custom of skilful Chyrurgeons, in cutting any Ulcer or Ulcerated Member, to make a full enquiry into the habit, and disposition

of the Patients Body, and Symptoms of the Grievance, and some times in his Operation purgeth, and at other times he Ministers Cordials, to prevent faintings, and often times he renders the Patient insensible of the pain by sleep, or otherwise; and before he begins his Cure, the better to be informed where the Malady lyeth, if it be a Stone, he useth some Instrument to search it; if a Wound he cleanseth about the Wound, and when he hath made these Preparations, he makes Incision without regard of the Patients complaining of pain, until he hath finished his Work; so in this Work of Mortification, a Christian must do these three things.

First, He must make a full and impartial Examination of himself.

Secondly, He must prepare the Soul for the Cure, he must proceed and go on with the Work without partiality, or Indulgence to any sin.

First, Examination in which the Thoughts and the Objects thereof on which they are most exercised, and wherein they most delight, are to be inquired into, for as the thoughts and affections are, so is the whole Man, therefore he must bring them to the line, and to the plummet of Gods Law, to the Law, and to the Testimony, if ye walk not according to this Rule, it is because there is no light in you, *1 J. 8. 20.*

To be Carnally minded is Death, but to be Spiritually minded, is Life and Peace, and they that are after the flesh, do mind the things of the flesh, but they that are after the spirit, do mind the things of the spirit, for that the flesh is Enmity against God, *Ro. 8. 5, 6, 7, 8.* So that here by the Word of God, we are to examine and judge, and in the Work of Mortification to take special care to get the thoughts, and affections, which are Carnal and Enmity against God by Nature, to be weaned from the Carnal Objects, and placed on Christ, and the felicities in him,
for

for ye are dead, and your Life is hid with Christ in God, provide your selves bags with wax not old, a Treasure in Heaven which faileth not, for where your Treasures are, there will your Hearts be also, *Luke* 12. 31, to 35. So the Christian being dead to this World, and his Life hid with Christ in God, like the Apostle *Paul*, in whom I am Crucified to the World, and the World to me, nevertheless, I live, but not I, but Christ that liveth in me, and the life that I live in the flesh, is by the Faith of the Son of God, who loved me, and gave himself for me, *Gal.* 2. 20. his delight was in Heaven, and not in the splendor or vanities of this Life; so that the chief part of Mortification, is to wean the affections from Carnal things, and to raise, elevate, and place them on things above, and as the thoughts and affections are to be looked unto, even so are all the words and actions of a Man, and if for every idle word and enormous action, we must answer, how much more are we concerned to search into, and Mortifie the Corrupt Fountains from whence flow such Corrupt and sour Grapes?

This Examination must be very thorough, and impartial, into every word, and every action, with all the lightning Circumstances and Aggravations thereof.

This Examination also must be attended with a Godly sorrow, and a hearty Repentance, like that Repentance not to be repented of; for godly sorrow worketh Repentance to Salvation, not to be repented of, but the sorrow of the World worketh death, and our Repentance should be such as the Apostle Describcs, behold the self same thing that ye sorrow after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what Revenge? and this

is true Mortification, never to think of old Sins and Corruptions, but with Indignation and Abhorrence, as is more fully explained under the particular Head of Repentance.

Secondly, A second thing considerable in the work, is a due preparation ; this being no easie task, no less difficult, than the divorcing Old Friends, Lovers, and Acquaintances, and the breaking of Old inured Friendship ; therefore the Soul must have this preparative; he must be under the Conviction of a necessity, either of perishing eternally, or be separate from the Lusts of the flesh. If any Man be in Christ, he is a new Creature, Old things are done away. I am the true Vine, and my Father is the Husband-Man; every Branch in me that beareth not Fruit, he taketh away, *John 15. 1, 2.* Now under this Conviction, of the necessity of having Old Superfluous Lusts, and Carnal desires to be cut off and purged away, or the Soul everlastingly to perish, how should not the Soul be wise, and condescend to the Divorce, and say, what have I any more to do with Idols? doth not the great Physician of Souls tell us, it is better that one Member perish, though never so dear, or desirable to the flesh, than that the whole Body and Soul should be cast into Hell, which will follow inevitably, if not divorced from Lust, and be renewed in Christ? *Mat. 5. 20, 30.*

A Second preparation is, to consider the great advantages will accrew by this Divorce of Lusts ; such who are thus Divorced, shall be made Sons and Heirs of God with Christ, *John 17. 22, 23.* and shall have all things, *Rev. 21. 7.* When lopt off from the World, they shall be united unto God in Christ Jesus, their short sufferings, and parting with the Lusts of the World, shall work for them an exceeding and an eternal weight of glory, *2 Cor. 4. 17, 18.*

They

They shall have treasure in Heaven instead of, and in exchange of Earthly Riches.

Their Life shall be saved in losing of it, and lost in saving of it, *Luke 9. 23, 24, 25.* Who then would not part with uncertain Riches for Heavenly Treasure, with a rotten Member for a sound Body, a paltry pleasure for Eternal happiness?

Thus the Patient being prepared, of the necessity of an Incision to preserve Life, and with Cordials of promises to prevent faintings, he must go on courageously, to cut off all corrupt and festered members, of what quality or whatsoever use; and for this we have Christs express command, *if thy right Eye or thy right Hand offend thee cut it off, If Father, Mother, or any of the dearest Relations come in competition, all must be forsaken for him, Luke 9. 23, 24, 25, 26.* Thy life must not be preferred to him, but a man must take up his Cross and follow Christ; so that nothing however so choice or dear to us, must stand in the way against, or in ballance with Christ, but in all these things a man must deny himself and lose all for Christ, *Mat. 5. 29, 30.* *If any man be in Christ he is a new Creature, old things are done away and all things are made new; mortify therefore your members which are on Earth, 2 Cor. 5. 17.*

The fourth Spiritual advantage from Heavenly bounty is Regeneration. It is not enough to cut off old withered branches, or lop Trees; to make them fruitful, and propagate new Trees, but plashing, ingrafting, or inoculation is necessary, even so in the Christian Musbandry, though cutting off the old luxuriant branches of Lust, be absolutely necessary by mortification, yet this is not all, for the Christian must have a new life, for that by the impurity of Sin, and Concupiscence of our Natures since the Fall, the whole Mass of Blood or Nature is corrupted,

ted, And God saw that the wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was evil continually, *Gen.* 6. 5. Therefore he must be ingrafted into Christ, the true and living Vine, I am crucified to the World, and the World to me, nevertheless I live, but not I but Christ that liveth in me, and the Life that I live in the Flesh, is by the Faith of the Son of God, who loved me, and gave himself for me, *Gal.* 2. 20. That ye put off concerning their former conversation, which is corrupt according to the deceitful Lusts, and that ye be renewed in the Spirit of your minds, and that ye put on the new man which after God is created in true holiness and righteousness, *Eph.* 4. 22, 23, 24. And be not conformed to this World, but be ye transformed by the renewing of your minds, that ye may prove what is the good and acceptable and perfect Will of God, *Rom.* 12. 2. Know ye not that Christ is in you, except ye be reprobates, now we are no more strangers nor foreigners, but fellow Citizens with the Saints and with the household of God, and are built upon the foundations of the Apostles and Prophets, Christ Jesus being the chief Corner Stone, in whom all the building fitly framed together groweth unto an holy Temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit, *Ephes.* 2. 19, to end. All which Scriptures teach us, that the Christian is a new man, hath a new life, and is built on Christ the foundation and nourisher of his Life, and that Christ is the Vine wherein the barren Branches must be cut off, and the fruitful nourished. This holy Lord Jesus Christ convinceth the great lawyer *Nichodemus* of the necessity of Regeneration, of being born again by the Spirit, *Unless a Man be born again he cannot see the Kingdom of God*, *John* 3. 3, 5. Now in this great concern

concern we are to consider two things.

First, To make a right discovery of the truth of this new Life by Regeneration.

Secondly, We are to consider seriously of the means how this Conquest and new Life may be preserved.

First, As this is the greatest concern to man, to be well founded in his claim to Heaven, so it is easy to the flesh to be deceived in this thing, for as it often falls out among Women that they are deceived by false conceptions, and travel long in expectation of the Birth, when both they themselves and others are in hopes, yet it proves at last a deceit, oftentimes to the destruction of the person, having nourished Diseases and Corruptions instead of a true Birth, so no doubt many may seem to be under conception of this Heavenly Birth, have some symptoms, and appear to labour under pain, to be delivered of the old corruption, and bring forth the Spiritual Birth, and yet Christ is not formed in them. As the desire of issue makes many Women use many uneasy and expensive means, so many men for the lucre of Heaven strain far and yet come short, because their Hearts are not straight with God, *Simon Magus* offered a large sum for the Holy Ghost, the young rich Man in the Gospel kept all the Commandments, *Ananias* and *Saphira* sold their possessions, and brought the Money to be distributed amongst the Saints, and yet all fell short of this new Birth, and so of the Kingdom of God: we are commanded to try the Spirits, for every Spirit is not of God, wherefore, that we may find out the truth and reality of this new birth; It is fit to reflect on the actions of the former Life, and examine the new life in all its parts, and find out whether the suitable effects of the change and new birth be produced, for according to the effects of life

life so must we judge of the Life, whether it be renewed or not, for the Tree is known by its fruits. The effects of life are chiefly three.

First The Thoughts earliest in the conception of the rational creatures.

Secondly, The Affections.

Thirdly, The Actions.

These three generally make up the whole Man, and as we find these three concurring in the first degeneracy, *The Thoughts of man were evil and only evil continually.* So we find Thoughts, Affections, and Actions, concurring in that first transgression, the rebellious Thoughts, mutining against the Command, the lustful affections after the fruit that was good to eat, and pleasant to the Eyes, and to be desired to make one wife, and the actions in eating thereof. Now as by this degeneracy in our first Parents, the whole Nature of Man in *Adams* Apostacy was corrupted, that thenceforth their thoughts were evil and only evil continually.

So that whatsoever mans estate was at his Fall, he must now have a new life by Jesus Christ, and as his Nature and whole Man was corrupted, so must he be wholly framed a new, by being transformed into that holy frame, after the Spirit and Image of him that created him, and that in all his thoughts, affections and actions, and whether it be so or not, let every man search and try himself, and

First, In his Thoughts, *If any man be in Christ he is a new Creature in his Thoughts, let the same mind be in you, which was in Christ Jesus,* saith the Holy Apostle, and a right regulation of a mans thoughts consists.

First, In placing of them on proper objects.

Secondly, In the right Government of them directed to these objects.

Man in his degeneracy and state of Nature, is as in a Fever, the whole Mass of Blood being so disordered and infected, that nothing is regular with him, much less his Thoughts, for that he is of the Earth, Earthly, and in that natural darkness, that he neither knoweth or can understand the things of God, like the blind Mole, always working and walking about the Earth and Earthly things, and in his ferment of affection to the Creatures, is hurried with frantick raptures after them, and finding in them no satisfaction flies from one vanity to another, like Noah's Dove can find no rest, and as Solomon saith finds all vanity and vexation of Spirit, so as he hated all his labour, the Wicked Man *is unstable in all his ways*, but these renewed are made partakers of the Divine Nature, and place their desires on Heavenly objects, have the same mind in them that was in Christ Jesus, as Christ came into the World to do the Will of his Father, in the Redemption of Man, and did behave himself as his Kingdom not being of this World, even so Christians are in this World as Sojourners, and must not look on the things of this Life, as the objects of their delight or objects of their inheritance, and therefore must be Spiritually minded, *For to be carnally minded is Death, but to be spiritually minded is Life and Peace*, Rom. 8. 6. Now the objects of the Spiritual Man must be Spiritual, and nothing can with satisfaction or delight, contemplate any thing, but what it hath a resemblance unto, or affinity with it, so that if the Thoughts be Spiritual, they will be fixed on Heavenly and Spiritual objects, which are only two.*

First, One God in the Trinity.

Secondly, The benefits accrewing to man from thence.

First, On God as that only essential and omnipotent

tent Being by whom the World was made, and subsists in his Infinite Power, *Isa. 9. 6.*

In his holiness, of *purser Eyes than can behold Iniquity.*
In his Justice to reward the upright and condemn the guilty.

In his Wisdom, As Wisdom it self, and who giveth Wisdom to all Men, *Prov. 8. 1. Jam. 1. 5.*

In his Love, He is love and dwelleth in love, *God so loved the World that he sent his only begotten Son, that whosoever believeth in him, should not perish but have Eternal Life, John 3. 15, 16, 17.*

In his Mercy, Witness his long forbearance and forgiveness of Sins through Christ Jesus, with the merciful thou wilt shew thy self merciful, and with the froward thou wilt shew thy self froward, *Pf. 18. 25, 26* and so through all the Attributes of God, where there is an Ocean of Delight to pitch upon, and swallow up and drown all the most longing desires, and fill the greatest appetite, on which are spent the eternal breathings and delight of the Angels and Saints in Heaven. Therefore shall they be before the Throne of God, and serve him day and night in his Temple, and he that sitteth on the Throne shall dwell amongst them, *Rev. 7. 15, 16, 17.*

Secondly, On Christ that Ocean of Consolation to Believers, who shall have from him fulness of Joy and Pleasures for evermore; who humbled himself to death to set them on the Throne of Glory, who was made Sin though he knew no Sin, that Sin might not be imputed to them, *1 Pet. 2. 20, 21.* Who brought them from being slaves of Sin to the Inheritance of Sonship and Glory with himself and made them heirs of all things, *John 17. 21, 22.* who is made to Saints *Wisdom, Righteousness, and Sanctification, and Redemption, and all* and in all to them, *1 Cor. 1. 13.*

3dly, On the Holy Ghost the Comforter, who shall dwell

dwell and abide with them for ever and teach them all things, and who shall uphold them in all their ways to guide them in all truth against all dangers and temptations, *Psalm 91. all. John 14. 16, 17, 26.*

Secondly, The second object on which the thoughts of the renewed Christians are to be exercised, are the things of great advantage which flow to them from the bounty of God in Christ Jesus, but especially that inexpressible dignity, honour, and happiness of being made partakers of the Divine Nature, and being made one, with the Father and the Son in mind, will, and glory, and to be where God is for ever, in that often repeated place, *John 17.* They shall feed on the Tree of Life, in the Paradise of God, *Rev. 2. 7, 17.* have the white Stone, and in it a new name, and have power over the Nations, *Rev. 3. 12, 21.* they shall sit *On the Throne of Glory before God, and shall serve him day and night, shall hunger no more, nor thirst anymore, neither shall the Sun light on them, or any heat, and God shall lead them unto living fountains of Water, and wipe away all Tears from their Eyes, and there shall be no more sorrow,* *Rev. 7. 15, 16, 17.*

The thoughts of Believers being thus directed to their proper objects, as they are yet in the Valley of Tears, and obnoxious to the temptations of the Flesh, and subject to so many incident distractions, their thoughts are frequently diverted from their proper course; the means thereof to fix them right, when any temptation occurs, whether from the Lust of the Eyes, Lusts of the Flesh, or Pride of Life, is to compare the object offered, with that on which the Thoughts should center, and bringing infinite beauty, glory, and power, that which is infinitely full of all perfection, and above what eye can see, or ear hear, or heart apprehend; how

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easily

easily may this parrallel eclipse, dazzle, and confound the insinuations of Fleshly Lusts, which perish in the using?

Secondly, The second part of the renewed man is his affections, which also must be spiritualized and renewed; for if a man be in Christ, he hath mortified the Flesh and the Lusts thereof, and if the Thoughts be duly placed on God, and the blessings flowing from him, it may be the more easy to regulate the affections.

It is certain while we are in the Body, there is an unavoidable conversation with the Creature upon us, and the degeneracy hath so much prevailed, that even in the renewed, there is a law of the Members against the Law of the Mind, and therefore our Life is a constant Warfare, *Rom. 7. 23.* and for this reason great care must be taken to govern the affections, and although it is impossible in some respects, to keep the affections from carnal objects, however the renewed man must mortify the Flesh and Affections thereof: and as helps thereunto we must,

First, Distinguish between giving our Affections wholly to any Creature, as resting on that as our chief good, and so delighting in it, and between letting out our desires to any Creature, in subordination to the Creator, in some lawful end, and in this consideration we are to love nothing intensively, with our whole delight and satisfaction, except God, who alone is able to fill the desires of our Heart, but we may in moderation use and take some complacency in the Creature, as helps from God to assist us in our Pilgrim state, to advance his Honour and discharge our Duty to him.

Secondly, We must consider that since the Apostacy in *Adam*, the Judgment of the Curse is fallen on all Creatures, and the Creation is brought under

der the Bondage of Corruption, and the Creatures are fallen under the King of this World, as a forfeiture for Sin, and the Devil made Prince of the Power of the Air, and this World put under his Dominion (though under restraint) from God, and that the Natural Man, or Love of the World, is enmity to God, *He that loveth the World, the love of God is not in him*, John 1. 2, 15. and by the Apostle *James*, the friendship of the World is enmity with God; whosoever therefore will be a Friend of the World is the Enemy of God, *Jam. 4. 4.*

Thirdly, We must consider, that Christs Errand to the World was to reconeile God to Man, and therefore he humbled himself by taking upon him the Nature of Man, and restored it from the vanity and impurity of Sin, to all such as shall believe in him: for though the whole Creation was subjected to servitude for Sin, nevertheless Christ by his coming and suffering, hath paid the Ransom for Believers, and for them removed the Curse from the Creatures; *Because the Creatures also shall be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God, for we know that the whole Creation groaneth, and travaileth in pain together until now*, Rom. 8. 21, 22. Hence then measures may be taken to regulate our Affections.

First, We ought to love God and set our affections on him, above all things, and in loving of him we cannot go the due length, much less be in excess.

Secondly, We should love nothing beneath Christ, but in subordination to him, and in reference to his glory, and that we may the better serve him.

Thirdly, In our use of the World, we must remember the Worlds degeneracy, and as in that state it is accursed, and the love thereof is enmity to God,

so that if we be not our selves reconciled to God, all the Creatures are accursed to us, and we usurpers of them, so that we must use them as purified to us from the impurity of the Curse, by the Mediator, and all in a mortified manner, according to the Will of God; *Be not conformed to this World, but be ye transformed by the renewing of your minds, that ye may prove what is the good, perfect, and acceptable Will of God,* Rom. 12. 2.

In the use of the Creatures, We must use them without sensual affectation, as things that have a stamp of danger in them, with fear, lest we be again enticed to sin against God, in our delight in any thing more, or so much as in God, and that we be with the Apostle mortified to all things, *I am crucified to the World, and the World to me,* in that often repeated place, Gal. 2. 20. Thus then must mans Affections be regulated as a new Man, and doing away the old Lusts of the Flesh, and knowing nothing after the Flesh; the Children of God are all incorporated into a new society in Christ Jesus, and must needs have their Conversation different from the World: *Ye are no more Strangers and Forreigners, but Fellow Citizens with the Saints, and of the Household of God,* Ephes. 2. 19. Therefore they must love and delight in Holy and Spiritual things.

They are no more under the Law of Sin to Death, but under the Law of the Spirit unto Life, they are not to walk after the Flesh, but after the Spirit, Rom. 8. 1, 2, 12, 13, 14. Christ himself knowing how mans Affections are apt to incline to Earthly Vanities, and sink under the delight of the Creatures, Commands to lay up Treasure in Heaven, *Where your Treasures are, there your Hearts will be also.* Seek first the Kingdom of God and his Righteousness, let us follow that choice directory for Holiness and Heavenly mindedness, Luke 12. 31, to 35.

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If ye be risen with Christ, seek these things which are above, where Christ sitteth at the Right Hand of God, set your Affections on things in Heaven, and not things on Earth, for ye are Dead, and your Life is hid with Christ in God, Mortifie therefore your Members which are on Earth. Fornication, Unclean-ness, Inordinate Affections, Evil Concupiscence and Covetousness, which is Idolatry, seeing you have put off the Old Man with his Deeds, and have put on the New Man, which is renewed in Knowledge, after the Image of him that Created him. put on therefore as the Elect of God, Bowels of Mercy, Kindness, Humbleness of Mind, long Suffering, forbearing one another, forgiving one another, put on Charity, which is the bond of perfectness, Col. 3. all.

See the Instructions for our Holy and Heavenly Conversation, *Ephe.* 2. all, *Chap.* 4. 22. to end, *Chap.* 5. all, *Rom.* 6. all they that are in Christ, have Crucified the flesh, and the Lusts thereof, if we live in the spirit, let us also walk in the spirit, *Gal* 5. 24. and 25. Thus then we see how Christians are to govern their affections, next we come to consider their Actions, As the Christian is and must be a New Creature, and Holy in all manner of Conversation, so must he be in his Actions, in two respects

First, They must be all Just and Holy in themselves.

Secondly, They must be directed to proper ends.

First, As a Mans Thoughts ought to be pure, and Affections clean, so must his Actions; for one piece polluted, defileth the whole Lump, and a good Tree produceth good Fruit, and there can be no pretence of uprightness in any Man, where the Actions or Conversation is Corrupt. so that all Actions of a Man must be squared by the Word of God, and if disa-

greeable thereto, the Conclusion must be, that the Fountain is corrupt, for as a bad Tree cannot bring forth good Fruit, so a good Tree bringeth forth good Fruit, for the Tree is known by its Fruits, and it is no Justification of an Action bad in it self, that it is intended well, for we must not do evil, that good may come of it.

- Secondly, As the Actions must be in themselves good, they must also be directed to the right end, that is, to wit, the glory of God, for what is not levelled so, are sinful before God; *Col. 3. 17. 1 Cor. 10. 31.*

From what hath been said may plainly appear, that though the Christian as a New Man in Christ Jesus, is an excellent Creature, as made partaker of the Divine Nature, Nevertheless, he is, and must be intangled in a continual Warfare, whilst in the Body, and therefore not to be idle or lazy, but to stand always upon guard, against Enemies within himself and without.

Be strong in the Lord, and in the Power of his Might, for we wrestle not against Flesh and Blood, but against Principalities, and against Powers, against the Rulers of Darknels in this World, against Spiritual Wickednesses in high places, wherefore take unto you the whole Armor of God, your Loyns girt about with Truth, the Breast-Plate of Righteousness, your Feet shod with the Gospel of Peace, the Shield of Faith, the Helmet of Salvation, the Sword of the Spirit, which is the Word of God, praying and watching, so that the Work of a Christian is not over, even when he hath attained newness of Life in Christ Jesus, but of necessity must continue in a fighting State, while in a Body, *Eph. 6. 10. to 19.*

As you have received Christ Jesus, so walk you in him, Christians must fight offensively, to subdue the continued growing of Lusts; Defensively, to withstand

stand continued Temptations, and persevere to the further Conquest of Enemies within themselves, and without in the World, *Watch and Pray, lest ye enter into Temptation* : in this case three things are to be considered.

First, Perseverance and continued Stedfastness is the Christians commanded Duty.

Secondly, Gods Promises to his People, to uphold and strengthen them in their Duties and Conflicts.

Thirdly, The experience of Christians, that they thrive and grow, when in pursuit of, and continuance in their Duties.

As to the first it plainly appears, as the Christians Life is a continued warfare, so must he not be lazy or draw back, but be still in Arms ready to fight.

He that putteth his Hand to the Plough, must not draw back, and if any Man draw back, my Soul hath no delight in him, *Luke 9. 62. Heb. 10. 38.* The whole Book of Holy Writ, is full of this Command, we are not to stop or rest in our Course, but chearfully in imitation of Christ, to run the Race that is set before us, without regard to the difficulties in our way, but with Courage to continue our progress, till we come to the end of our Stage, even Eternity, *Heb. 12. 1, 2, 3.* This is Christs express Command, we must take up our Cross, and daily follow him, *Mat. 10. 16.* to end. Nothing must stop our course, however so dear to us, Honour, Wealth, Relations, nor Life it self, we must give up, and Sacrifice all upon the Altar of Obedience, *Mat. 16. 24, 25, 26, 27. Ch. 24. 42. to end, Mark 13. 33. to end.*

Let us fear, a promise being left us of entering into his Rest, lest any of you should come short of it, let us labour therefore to enter into that rest, lest any Man fall by unbelief; seeing then we have a great High Priest, that is passed into the Heavens, Jesus

the Son of God, let us hold fast our profession, *Heb.* 4.1, 11, 14. Be ye stedfast, unmoveable, always abounding in the Work of the Lord, knowing that your Work is not in vain, *1 Cor.* 15. 58. Let us not be weary in well doing, for in season we shall reap, if we faint not, *Gal.* 6.9. As ye have received Christ Jesus, so walk ye in him, rooted and built upon him, and established in the Faith, abounding therein, with Thanks giving, *Eph.* 6. 10. to 19. Indure Hardness, as a good Soldier of Christ Jesus; no Man that Warreth, entangleth himself with the affairs of this Life, that he may please him, who chooseth him to be a Soldier, if a Man strive for Mastery, yet is he not Crowned: except he strive lawfully, *2 Tim* 2, 1, 7. Be sober, be vigilant, because your Adversary the Devil, as a roaring Lyon, walketh about, seeking whom he may devour, whom resist stedfast in the Faith, knowing that the same Afflictions are accomplished in your Brethren, *1 Pet.* 5. 8, 9. giving all diligence, add to your Faith Verrue, and to your Vertue Knowledge, and to your Knowledge, Tempeance, and to Temperance, Patience, and to Patience, Godliness, and to Godliness, Brotherly Kindness, and to Brotherly Kindness, Charity; for if these things be in you, they shall make you, that you shall never be barren or unfruitful, in the knowledge of our Lord Jesus Christ, *2 Pet.* 1. 5 6, 7, 8. Hence we see how incumbent it is to Christians, to be upon their Duty of Perseverance, and as the state of the Militant Church is Laborious and full of Hazards, and exposed to Difficulties insuperable, as to Man, and the Adversaries in themselves powerful, Nevertheless, as no Man goeth to War at his own Charge, but at the charge of him whole Soldier he is, neither hath the King of Kings, whose Soldiers Christians are, left his People, without assurances of sure pay and constant supplies out of the Treasury of Omnipotency,

tency, whose word we believe. I will open to you the Windows of Heaven, and give you a blessing, that ye shall not have room to receive it, *Mal. 3. 10.* The vision is for an appointed time, if it tarry, wait for it, it will speak at last, and he that is to come, shall come and will not tarry, *Hab. 2. 3.*

And for the Encouragement of the Faith, and Patience of the People of God, the Scriptures are full of fresh and sure clusters of consolatory promises, for Comfort, Relief, Support, and Delivery, which is the second thing considerable.

The Evangelical Prophet *Isaiah*, hath stored his Book with legions of Consolations, fear not, I have redeemed thee, thou art mine, I will be with thee in fire and in water, they shall have no power over thee, thou art Honourable and Precious in my sight, I will restore thy Captives, I am thy Redeemer, when thou hast no help, I will be a Saviour and Provisor, *Is. 43. to 26.* I will pour water on him that is a thirst, and floods on the dry ground. I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring, thou shalt not be forgotten of me, I have blotted out as a Cloud thy Transgressions, and as a thick Cloud thy sins, return to me, for I have Redeemed thee, *Is. 44. 3, 21, 23.* Hearken unto me ye House of *Jacob*, which are born by me from the Womb, and even to your Old Age, I am he, and even to Hoar Hairs, I will carry you, I have made, and will bear, I will carry, and will deliver you, *Is. 46. 3, 4.*

I will defer mine anger, I have refined thee, but not with Silver, I have chosen thee in the Furnace of Affliction, *Is. 48. 9, 10.* A Woman may forget her Sucking Child, and not have Compassion on the Fruit of her Womb, but I cannot forget thee, saith the Lord, for I have graven thee upon the Palms of my Hand's, thou art mine, thy Enemies shall go forth

forth of thee, and they shall go far away, the Children thou shalt have after thou hast lost the others shall multiply, that thou shalt be straitned for room for them, and thou shalt say in thy Heart, who hath begotten me these, seeing the other were lost, seeing I am Desolate, a Captive, and remove to and fro, who hath brought me up these? where have they been? thy Captive Children shall be brought back by the Enemies in their Arms, and on their Shoulders, Kings shall be their Nursing Fathers, and Queens their Nursing Mothers, they shall bow down to thee, and lick the dust under thy Feet, for they shall not be ashamed that wait for me, I will feed them that oppress thee with their own flesh, and make them drunk with their own Blood, as with sweet Wine, and all flesh shall know, that I am the Lord thy Saviour, *If. 49. all.*

Who is among you that feareth the Lord, and obeyeth the Voice of his Servant, that sitteth in darkness, and seeth no Light, let him trust in the Name of the Lord, and stay upon his God. *If. 50. 10.*

Heaven and Earth shall pass away, but my Salvation shall never fail, fear not Reproaches and Reviling of Men, they shall consume as a Moth, and Worms shall eat them up.

Awake, awake O Arm of the Lord, art not thou it that cut *Rahab*, that wounded the Dragon, that Dried the Sea, and made it a way for thy Ransomed to pass over, thy Redeemed shall return with Joy and Gladness, and Sorrow and Sighing shall fly away. I am he that comforteth thee, be not afraid of a Man, or the Son of a Man, awake, stand up thou that hast drunk and wrung out the Cup of mine Anger, there is none to guide her, or take her by the Hand, of all the Sons that she hath brought forth, Desolation and Destruction, Famine and the Sword, are come upon thee. behold I have taken out of thy
Hand,

Hand, the Cup of Trembling, and I will put it into the Hands of them that afflict thee, who have said to thy Soul, bow down, that we may go over thee, and thou hast laid thy Body on the ground, and as the Street to them that went over, fear thou not, for thou shalt not be ashamed, thou shalt forget the shame of thy Youth, and the Reproach of thy Widow-Hood, for thy Maker is thy Husband, and thy Redeemer, the God of the whole Earth, *Is. 51. all.*

For a small Moment have I forsaken thee. but with great Mercy will I gather thee, in a little wrath have I hid my self from thee for a Moment ; but with everlasting kindness, will I have Mercy upon thee, saith the Lord, thy Redeemer, no Weapon formed against thee, shall prosper, *Is. 54. 4. to 9.*

The Lord is the avenger of his People. Vengeance is in my Heart, and the year of my Redeemed is come, and is a Deliverer, when all other helps fail, I looked and wondred that there was none to help, therefore mine own Arm brought Salvation and my fury it upheld me; in all their Afflictions, he was Afflicted, and the Angel of his presence saved them, in his love and in his pitty he Redeemed them, and saved them. all the days of Old, *Is. 63. 3, 4, 5.*

The Lord never puts his People to Work, but doth furnish them with Assistance, shall I bring to the Birth, and not cause to bring forth, shall I cause to bring forth, and shut the Womb? *Is. 66. 9.*

When Christ sends forth his Disciples to Convert the World, he forewarns them of the Difficulties, and usage they should meet with, but assures them of his present support, outgate and eternal life are their reward, *Mat. 10. 16. to end, Chap. 16. 24. to 28. Chap. 19. 28, 29.* the Holy Apostle gives Christian Combatants great Encouragements for their full bearing the Cross, for as much as Children are partakers

takers of Flesh and Blood, he also took part of the same, that through Death, he might destroy him that had the power of Death, even the Devil, and deliver them who all their Lives were subject to Bondage, *Heb. 2. 14, 15.* We have an High Priest, which cannot be touched with the failing of our Infirmities, but was in all things tempted as we are, yet without sin. let us come therefore boldly to the Throne of grace, that we may obtain Mercy and find grace to help in time of need, *Heb. 4. 15, 16.* No Temptation hath befallen to you, but what is common to Men, but the Lord is gracious, who with every Temptation will give an outgate, that ye may be able to bear it. *1 Cor. 10. 13.* These Crowning Mercies promised in the *Revelations*, are sufficient encouragements to bear the Cross, and fight chearfully under Christs Banner: to him that overcometh, will I give to eat of the Tree of Life in the midst of the Paradise of God, and to eat of the hidden Manna, and give him a white stone, and in it a new Name, and he shall be Clothed with white Rayment, and I will confesse his Name before my Father and his Angels, and he shall sit on my Throne, *Rev. 2. 7, 17. Ch. 3. 5, 21.* The Valiant and constant Soldiers of Christ, are Sealed in their Forehead, and are Clothed with White Robes with Palms in their Hand, and these are they which come out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb, and are before the Throne of God, Day and Night, and Jesus Christ dwells with them, they shall Hunger no more, neither Thirst any more, neither shall the Sun light on them, or any Heat, for the Lamb which is in the midst of the Throne of God, shall feed them, and lead them to living Fountains of Water, and God shall wipe away all Tears from their Eyes, *Rev. 7. 29.* to end.

They live in Holiness, and are Blessed in their Death,
Blessed

Blessed are they which dye in they Lord, the cease from their Labour, and their Works follow them, *Rev. 14. 4. 13*

The third thing Remarkable in this Duty of Perseverance, is that Christians thrive and grow, in the Continuance of their Duty of patient waiting on God, as in all Trades. Vocations, Arts and Sciences, the frequent and constant practice begets perfection, so we find in the History of the Church Militant in all Ages. that the more Persecution the Church met with, she did grow in greater Power, Zeal, and Purity, and the professors did more chearfully outdare Temptations, and Embraced the Truth, and this is held forth as a Duty with a promise, then shall we know if we follow on to know the Lord, *Hosea 6. 3.*

David was almost tyred out, and his Patience worn, how long wilt thou forget me. for ever, how long wilt thou hide thy Face from me, how long shall I take Counsel in my Soul, having sorrow in my Heart, how long shall mine Enemies be exalted over me? but whilst he is continuing in his Application to God is strengthened and at last concludes, but I have trusted in thy Mercies, my Heart will rejoyce in thy Salvation, I will sing unto the Lord, because he hath dealt bountifully with me. *Psf. 17. 13, 14. all.* This Holy Man continuing in Duty with God, was supported by his Confidence in God. I had fainted in mine Affliction, unless I had believed to see the goodness of the Lord in the Land of the Living, wait on the Lord, and be of good Courage, and he will strengthen thy Heart, wait, I say, on the Lord, *Psf. 27. 13, 14.*

When he had Experienced great Afflictions in his Family, and a long continuance of it, he could at last say, sing unto the Lord O ye Saints of his, and give Thanks at the Remembrance of his Holiness, for his

his Anger endureth but for a Moment. in his Favour
 is Life, weeping may endure for a Night, but Joy
 cometh in the Morning, *Pf. 30. 4 5.*

Though he was lashed with *Shimei's* Tongue, yet
 he could say, thou shalt hide him in the Secret of thy
 Presence, from the Pride of Man, thou shalt keep
 them secretly in thy Pavilion, from the strife of
 Tongues, *Pf. 31. 21.* Though he was forced to sculk
 and hide, and said, I shall one Day fall into the
 Hands of *Saul*, then he could say, thou art my hi-
 ding place, thou shalt compass me about in trouble
 with Songs of Deliverance, *Pf. 32. 8.*

When this Holy Man takes Breath from his com-
 plaining, and reflects on Gods Dispensations to him,
 how sweetly doth he set forth the many Advanta-
 ges and Priviledges, of such as wait on God? his Eyes
 are upon them, and his Ears open to their Cry, The
 Lord heareth them, he delivereth them from all
 their Troubles, he is near to the broken in Heart,
 and loveth the Contrite Spirit, he delivereth them
 out of all their Afflictions, not one of their Bones
 are broken, those that hate the Righteous shall be
 Desolate, *Pf. 34 15. to end.*

The Holy Apostles were never more Thriving and
 Courageous, than under their greatest Sufferings, we
 are troubled on every side, yet not distressed, perplex-
 ed, but not in despair, persecuted, but not forsaken,
 cast down, but not destroyed, knowing that he
 which raised the Lord Jesus, shall also raise us, and
 present us with you, for which cause we faint not, for
 though our outward Man perish, yet our inward Man
 is renewed Day by Day, for our light Afflictions which
 are but for a Moment, worketh for us a far more ex-
 ceeding, and an Eternal Weight of Glory, *2 Cor. 4. 8.*
to end, Eb. 15. to 11. And again that same Apostle,
 testifieth this truth, I would have you to understand,
 that the things which have fallen out to me, are for
 the

the furtherance of the Gospel, many of the Brethren in the Lord waxing confident in my Bonds, are much more bold to speak the word without fear, *Pbi. 1. 12.* to 21. and elsewhere he saith, for which cause I also suffer these things, Nevertheless, I am not ashamed, for I know in whom I have believed, and he is able to keep that which I have committed to him against that Day, *2Tim. 1. 12.* The whole Scriptures and other Histories, make mention of the growth and chearfulness of the Saints, now in Glory, who with great Stability and Patience, have run their Course, and at the height of their Tragical Sufferings, have shewed more Courage and Resolution, than when they began their Race.

5 *Daniel* and the three Children, *Job*, *Jeremiah*, and the Prophets grew stronger and stronger, under their Duties of Continuing in well doing, and the Martyr *Stephen* finished his Course with Joy, praising of God, and praying for his Enemies, *Acts 7. 59, 60.*

The third thing considerable in this Conflict of Regeneration, and Saints Warfare, is the Comfort the Saints have in a Sanctified use of all Dispensations and Enjoyments, of what they meet with in their Tryals, to have any thing, and not enjoy it, or to want the grace and liberty of right improving of it, is a Curse, and not a Blessing.

Experience teacheth, that many Worldly Cormorants, or Milers, have much of the Worlds Wealth, Riches, and great possessions, and yet their Hearts and Affections are so surfeited and glutted with the love and delight thereof, that they are slaves to their fancy, and delight therein, so as they cannot allow to themselves, the Comfortable use thereof, but either hoard them up (as the Idols of their phancy) to such as come after them, or on the other Hand, glut and satiate themselves therewith, and have not the Grace or Heart to Communicate them in Charity

ty, to the necessity of others, as the Rich Glutton in the Gospel, who belike did gratifie his Dogs, rather than *Lazarus* in his wants. *Luke* 16. 19. to end.

Although the wise disposer of all things, makes his Sun to shine on the Godly and the Wicked, and most frequently gives more plentifully of the things of this Life to the Wicked, than to the Godly, nevertheless his Dispensations thereof is much different.

First, They are given to the Wicked as Snares, a Curse and their Portion, and with them Eternal Wrath, for their mis-improvement.

Secondly, They are given to the Godly, only as a means of Subsistence in their Journey Heaven-ward, with Contentment and the Sanctified use thereof, with a promise of Eternal Life in Jesus Christ, as their Portion.

First, It is most certain, and Consequential in reason, that where the things of this Life are given, and the Heart and Delight is fixed on them as their full and sole Satisfaction, these things are Curses, Snares and Entangle the Soul in Misery, and it is certain, that such as place not their Content, Delight, Satisfaction and Happiness in Christ, are Wicked, and Eternally Accursed, and therefore all their Enjoyments are Snares, and Curses, and they are miserable in the Enjoyment thereof, and this is evidently proved,

First, For that as it hath been already shewn, that Mans Apostacy by sin hath brought that Curse on the Creature, so as the love of the World is Enmity against God, and the lawful use of the Creature is only procured by Christs Mediation, to such as believe in him.

So that whatsoever love to the Creature. and Enjoyments thereof is not for Christ, and founded on him, is a Curse, and not a Blessing : and this is further

ther illustrated from Reason, for that First, where Contentment cannot be found, there is no Happiness.

Secondly, There is no satisfaction to be found in any thing, without Christ.

The first is clear in reason and common opinion, which place Happiness in Satisfaction of the Affections and Desires, and whatsoever Enjoyment comes not that length, is short of Happiness, and brings Anxiety and Discontent. And this is clear from Common Experience; for let a Man have Wealth, if he have not Health, Strength and Vigor, let him have Riches, and if he have not Honour, let him have one hundred Enjoyments, if any one thing be wanting, which either some other hath, or he shall please his fancy upon, he is not content, so not Happy, because his Affections or fancy are not pleased, and if we consult *Solomon*, the greatest in Experience, we may conclude, that Happiness in Creature Enjoyments, is not attainable.

The Second is also Demonstrate from Reason and Experience, it being most consonant to Reason, that no contentment can be found, but in that which is permanent and perfect, for that Mans Nature is for Novelties, and cannot rest on any one thing, when something else occurs, which either excelleth the other, or he doth fancy it doth and indeed it were beneath the Dignity of the Soul, (which is of a Divine Extract) to bottom on any thing, which is not of greatest value; besides the Soul being a Spirit, cannot place and confine its delight, to what is only sensual, unless it could give satisfaction to the Soul, or Fancy, and that no Satisfaction can be had in sensual Enjoyments, is apparent from the Nature of all Created beings.

That Holy Apostle *John*, Exhorting against the Love of the World, saith, *Love not the World, nor the things*

things of the *World*, for in the *World*, there is the Lust of the Eyes, the Lusts of the Flesh, and the Pride of Life, and these things perish in the using, but he that doth the Will of God shall endure for ever ; Here the Apostle sets forth before us the Inventory or Scheme of the World in these three ; where by the Lusts he means the Objects, and the delights taken in them.

That we may the better discover, That nothing in this World can give satisfaction, or is perfect or permanent, we shall consider the World and all things in it, in these three circumstances.

First, By the Lusts of the Flesh must be meant, all sensual Objects, and the pleasure taken in them; and that there is neither permanency nor perfection, as it is proved from the Text, so it is demonstrable, from all the instances of sensual objects : are Riches the object? they take the Wings of the Wind and fly away, a man may be found Rich to Day, and a Begger next, as was said of *Cræsus* who was reputed the richest on Earth, *Irus & est hodie, qui modo Cræsus erat*, they either torment a man in getting, keeping, or increasing of them : the Apostle tells us they leave a man in this Life or at his Death, and in the meantime load a Man with inexpressible cares, snares, and troubles, so as their uncertainty is clear, *We brought nothing to this World with us, and it is certain we shall carry nothing out of it, the love of Money is the Root of all evil, and they that will be rich fall into many temptations, and snares, and many foolish and hurtful lusts, which drown men into destruction, and Perdition, &c.* 1 Tim. 6. to 11.

See Christs own Testimony of Riches, and what clog it is to a Mans Soul, whilest looking after better things, *It is as impossible for a Rich Man to enter into the Kingdom of Heaven ; as for a Camel to go through the Eye of a Needle*, Luke 19. 20, to 25. chap. 6. 24. See his wo unto thee Rich, for they have received their
Con-

Consolation, and how he adviseth to provide Bags that wax not old, a Treasure in Heaven that faileth not, where no Thiefe approacheth, or Moth corrupteth, for where your treasure is, there will your Hearts be also, *Luke 12. 34.*

Is thy Lust or desire placed in Friends or Relations? how deceitful they be, *Abel, Joseph and David*, and almost all the train of Saints, and experience of all ages can testify, *trust not in a friend, put no confidence in a guide, keep the Door of thy Lips from the Wife that lieth thy Bosom, for the Son dishonoureth the Father, and the Daughter riseth up against the Mother, and the Daughter in Law against the Mother in Law, and a Mans Enemies are the Men of his own House, Mic. 7. 5, 6. Jer. 9. 4, 5. note.*

See *Dauids* complaint of the treachery and unkindness of his friends, *Psal. 88. 8, 18. Psal. 41. 9.*

See what complaint the Church makes of the treachery and deceitfulness of friends and relations, *Lam. 1. 19.* And see how the Prophets hold forth the instability of humane friendship, *Isa. 59. 16. chap. 63. 5. Jer. 30. 13, 14.*

The Lusts of the Eyes comprehend all that is taking or delightful to the Sight, and what can that be, but what is either the contemplation of our own beauty, or outward excellencies, or the glory of other Creatures? our own may wither, and Age and Sicknes, and other vicissitudes make it decay, our Infirmities or thousands of accidents can soon make all without us tasteless and insipid to us: besides as all Flesh is Grass, and wither as the Green Herbs, so as there is no permanency in any thing to raise felicity from the Eyes, it is not long before these Glass Windows shall be shut, the Silver threads be cut, and the golden bowl be broken at the Well by Death, and thereby the glory of the whole House be darkned, *Eccles. 12. to 9.*

The Third thing which compleats this pittiful Inventory of the World, is the Pride of Life, and what is that but a shadow to the Lust of Humane Glory, and vain Titles of Honour or Preferment in this World? and how short this is of permanency and happiness, experience tells us.

There is no stinting of Mans Ambition, the Spirit of Pride rests not in one Title, but Envy, and Ambitions another, and at best all these are but fanciful, and have no intrinsick worth in them, and are only valuable as Fancy esteems them.

How soon is all humane Glory extinguished by the least cross Providence from God?

How was the Glory and Pride of *Nebuchadnezzar* laid to the Ground, when he was turned from under his glorious Canopy of State, and rich embroidery, and from wearing a Crown of pure Gold, sent to feed and lodge amongst the Beasts until his Hair became like Birds Feathers, and his Nails like Eagles Claws, and he forced to acknowledge his own nothingness and Gods Sovereignty, *All whose Works are Truth, and his ways Judgment, and those who walk in Pride he is able to abase?* Dan. 4. 30, to end.

How eminently was the Gluttony, Pride, and Tyranny of *Adonibezek* chastised, who had three-score and ten Kings, having their Thumbs and great Toes cut off, gathered their meat under his Table, who was forced to acknowledge the Sovereignty and Justice of God, *as I have done so God hath requited me?* Judges 1. 7.

How was the Blasphemous Pride and Ambition of *Senacherib* and *Rabsecab* against God and his People, punished by Gods miraculous raising the Siege of *Jerusalem*, by sending forth his Angel, and killing fourscore and ten thousand men in the Camp of *Assyria*, and when *Senacherib* fled and at his Idolatrous Devotion, God raised up his own Sons to
Butcher

Butcher him, 2 *Chron.* 32. to 24. How eminently was the Pride of *Herod*, taking Glory to himself and not giving to God, severely punished by his being suddenly struck to Death and consumed by Worms? *Act.* 12. 20, to 24.

Where is now the glory and honour of *Cæsar*, *Pompey* and *Alexander*, and all the antient Heroes? can their History or ours witness any thing to make out happiness, farther than that all perish in the using?

Object. It may be objected, if contentment be not to be found in the things of this Life, how come the Apostle to say, having Food and Raiment let us be therewith content?

For answer we may take up the word content, to signify the placing our sole and full satisfaction on some object, without desiring any farther; and in that sense, it is unlawful to place our contentment in any Creature: or content may signify, an acquiescence in the use of any Creature Enjoyment, in the measure, time, and towards the end it is given us, as being contented with so much of the Creature as God will give us for our use in this Life, without murmuring or stinting of him to time or measure, and in this sense is the Apostle's meaning, as he explains himself, *I have learned how to want, and how to abound, and in every condition therein to be content*, *Phil.* 4. 11, 12, And yet he longed for Christ and Eternal Life, and gloried in nothing but in the Cross of Christ, by whom the World was Crucified to him, and he to the World, *Gal.* 6. 14. So that though he used the World with contentment, that is, with acquiescence, it was not his full satisfaction and rest, but Christ was his end he drove at, in that use of the Creature.

Now as from what hath been said, we see the things of this Life, though they make no happiness,

they are given both to the Godly and to the Wicked. but with these differences.

First, The Godly have them as owning them from God, the Wicked ascribe them to themselves, or their own industry, or suppose they have them by chance.

Secondly, They are given to the Godly, as Instruments in their Journey to Heaven or Travelling expences, but the Wicked have them as their Portion.

Thirdly, They are given to the Godly with submission to the Will of God, in time, manner and quantity, but to the Wicked with murmuring, repining, and covetousness after more.

Fourthly, They are given to the Godly to be improved for Gods Glory, but the Wicked spend them on their Lusts.

First, The Godly have the Blessing of owning the dispensation of all things to them as from God, that they are all made, created, and supported by him, and that they do all flow from him of his free goodness and pleasure; For by him were all things created and for him, and all things consist by him, and he is before all things, *Col. 1. 16, 17.* Every good and perfect gift is from above and cometh down from the Father of Light, with whom is no variable-ness or shadow of turning, *Jam. 1. 17.*

Holy *David* ascribeth all his Power, Greatness and Grandure to God; He sent from above and took me from many Waters, he delivered me from my strong Enemies, and from them which hated me, for they were too strong for me, *Psal. 18. 16, 17, 18, 19, 31, to 41. Psal. 27. to 4.*

But on the other hand the Wicked boast of their own strength, glory, and greatness, and ascribe all to themselves, as if they were the original of their own glory and greatness. Is not this great *Babylon*,
saith

saith *Nebuchadnezzar*, which I have built for the honour of my Majesty and Glory of my Kingdom? *Dan. 4. 30.*

It was *Rabsecab's* boasting, Where are the Gods of *Havah*, and the Gods of the City of *Sephruaim*? Who are they of all the Gods of the Countreys, that they should deliver them out of my Hand? Thus the Wicked boast themselves, and give not the glory to God, *2 Kin 19. 35. 36, 37.*

Secondly, The second difference is that the Godly have all allowances as helps, and not as their Portions, but the Wicked have them as their all, and their Portions; See what Christ saith to the Rich Glutton, he had his Portion in this Life, and is chained up in everlasting darkness and misery, but poor *Lazarus* though he was glad of the Crumbs from under the Rich Mans Table, is placed in everlasting Paradise of happiness. The Arms of the Wicked shall be broken, but the Lord upholdeth the Righteous, and their Inheritance shall be for ever, the Wicked shall perish, and be as the fat of Lambs, they shall consume away, into smoak shall they consume, such as be blessed of him shall inherit the Earth, and they that be cursed of him shall be cut off. *Psal. 18. 16, to 29.*

Christ himself adviseth his People not to be anxious or make provision for the Flesh, for that he will take care of them, but against the Wicked whose care is only for this World, he pronounceth Curses, Wo to you that are Rich for ye have received your consolation, wo to you that are full for ye shall hunger; wo to you that laugh now for ye shall mourn and weep. *Luke 6. 20, to 26.*

The third difference is, That the Godly receives these things with a humble and thankful mind, with submission to the Will of God, in giving, taking away, or continuing, but the wicked fret, repine

And murmur at every eclipse or change, whereby his Condition seemeth to be worked, and covetously curseth God in his Heart, when he hath not his full desire, I create the fruit of the Lips, peace to him that is far off, and to him that is near, saith the Lord, but there is no peace to the Wicked, saith my God, the Wicked are like *the raging Sea, casting up dirt and mire*, Isa. 57. 19, 20, 21. Hence then see the different complexion of the Godly and Wicked, the one patiently submitting, the other constantly murmuring; how patiently did *Job* bear the loss of his Children and vast Estate? The Lord hath given and the Lord hath taken, blessed be the name of the Lord; in all this *Job* sinned not, neither charged God foolishly in his Heart, *Job* 1. 21, 22, 23.

But on the other hand, see the restless and implacable malice of *Satan* to persecute *Job*, *Job* 2. to 6.

How patiently did *David* submit himself, under the revilings, cursings, and reproaches of *Shimei*, and the King said, let him curse, for the Lord hath said to him, curse *David*, who then shall say why hast thou done it? my Son which came out of my Bowels seeketh my Life, how much more may this *Benjamite* do it? 2 *Sam.* 16. 10, 11, 12.

See on the other hand the tragical turbulency, and murmuring temper of the Wicked, in the instance of *Achitophel*, whose Counsel with *David* and *Absolom* used to be as of an Angel of Light, because his Counsel was rejected, in the Pride of his Heart he hanged himself, 2 *Sam.* 17. 23.

The fourth difference of Gods dispensations to the Godly and Wicked is, That the Godly are directed and assisted of God, to level all their actions, and apply all that is dispensed to them, for the Glory and Honour of God; but the Wicked apply all to the gratifying of their Lusts; the Godly believe, that
all

all things as well in prosperity as in adversity, work together for their good, therefore they level all their purposes and actions at his glory, *Romans* 8. 28.

Deborah though by God made eminently instrumental in that great victory over Gods Enemies, takes not the glory thereof to her self, but ascribes it to God, *Judg.* 5. all.

The great Steward of Heaven dispenseth the blessings of this Life, as the Lord in the Gospel gave forth his Talents to such as did profit by them, he trusted them with more, and gave them Eternal Life, as the reward of their care for their Masters Honour and Profit ; but the slothful and unprofitable Servants are cast into utter darkness, where they shall meet with nothing but *weeping and gnashing of Teeth*, *Mat.* 25. 14, to 31.

Having thus cursorily made enquiry into the emptiness of all humane enjoyments, and discovered that no happiness can be found therein, we come next to inquire into that compleat felicity of Eternal Life, which is the fourth thing treasured up in that bank of Mercy for Believers, and that under these considerations.

First, The freedom of it.

Secondly, The fulness of it.

First, of the freedom, as all temporal Mercies are of God, as we have already discovered, so also, all Spiritual allowances are of him, and from him, he is the Father of Spirits, and of his free will he hath begotten us by regeneration in Christ Jesus, who hath purchased us with the price of his Blood, God so loved the World that he gave his only begotten Son, that whosoever believeth in him should not perish but have Eternal Life, *John* 3. 17. When we were without strength Christ died for us. God commendeth his Love to us in that while we were yet

yet Sinners Christ died for us, That as Sin reigned unto Death, even so might Grace reign through righteousness unto Eternal Life through Christ, *Rom. 5. 6.* to end. It is not of him that willeth nor of him that runneth, but of God that sheweth Mercy, *Rom. 9. 16.*

For by Grace ye are saved through Faith, not of your selves, it is the gift of God, not of works, lest any Man should boast, *Eph. 2. 8, 9.*

In hope of Eternal Life which God that cannot lye promised before the World began, *Tit. 1. 2.*

Having Predestinated us unto the Adoption of Children, by Jesus Christ unto himself, according to the good pleasure of his Will, in whom we have Redemption through his Blood, the forgiveness of sins according to the riches of his Grace, *Ephes. 1. 5, 7.*

Thus we plainly see the freedom of this gift of Eternal Life, though purchased by the Death of Christ, yet freely given to us by him.

The second thing we are to consider of, is the fulness of this great gift, and for the clearer discovery thereof, we shall compare the excellencies of it, with the things of this Life, in all the advantageous circumstances of the same, whereby we shall find the excellencies thereof, incomparably excel all that can be pretended desirable in this Life, in all their superlative state and condition.

The glory, fulness and excellency of this World, is laid down by the Apostle in the foregoing Scripture, to consist in the Lust of the Flesh, the Lusts of the Eye, and the Pride of Life, and these things perish in the using, but he that doth the Will of God abideth for ever: these being put in the Balance with eternal Life and its excellencies, we shall easily find there can be no parrallel when we consider and believe the Testimony of that Evangelical Prophet,

Prophet, Eye hath not seen nor Ear heard, neither hath it entred into the Heart of Man to conceive, what great things he hath laid up for such as wait on him, *Iſa. 64. 4.*

Hence we may ſee an ineſtimable difference, ſeeing all the enjoyments of this Life are only ſenſual and vaniſhing, and the others are all Spiritual and Laſting to Eternity.

Secondly, If we conſider the World as the Apoſtle deſcribes it, and that *The Love of the World is not of the Father*, and by the Apoſtle *James*, that *it is enmity againſt God*, and that eternal life is the purchaſe of Chriſts Blood, how much will this ſink the Parallel? *1 Joh. 2. 15, 16. Jam. 4. 4.*

Thirdly, If we compare the Worlds Inventory, that in it is only the *Luſts of the Eyes*, the *Luſts of the Fleſh*, and the *Pride of Life*, How ſoon is this caſt out of the Scales by the Apoſtle? *The Kingdom of God conſiſts not in eating and drinking, chambering and wantonneſs, but in Peace and Joy in the Holy Ghoſt.* When all that is ſaid or can be ſaid of the World is ſummed up,

First, In Eating and Drinking.

Secondly, In Apparel to cloath our nakedneſs.

Thirdly, In Friends or Relations. And

Fourthly, In Riches or Wealth: all which periſh in the uſing as is often demonſtrated; what Parallel then can be imagined between theſe two? For our better ſatiſfaction, we ſhall examine all theſe ſeverally by themſelves and thoſe things which come in exchange of them.

First, Cloaths of the beſt, Richeſt or Gordious fort which can be invented, afford no cauſe of glory, pride, ſatiſfaction, or content, for at beſt they are but badges of our Sin and Miſery, and cauſes of grief, mourning, humiliation, and repentance, for that they were at firſt upon *Adams* Tranſgreſſion invented to
cover

cover our nakedness, discovered by sin, which first brought shame, and therefore they are but the cover of our shame and nakedness, in which we should neither delight nor glory, but rather on sight thereof humble our selves in the sense of our original guilt and lost estate in *Adam*, Gen. 3.7, to 12.

Secondly, The best of Garments have under them infirm Bodies, tainted with natural weakness at best, and sometimes the Richest cover the frailest Carcase, tainted with noisome Distempers, the sight of which may make the Garments and what is under them loathsome and abhorrent ; so that what we have for our necessity, to cover our shame, and hide our loathsomness, should not be our Pride, much less our Delight or Glory.

Thirdly, Cloaths are often our Burthen, when either by penury we cannot attain to them, or the persons are so weak that they cannot bear them in Winter to defend the cold, nor in Summer because of heat.

Fourthly, The fashion changeth and frets the Indigent that they cannot have them, and draws the richer to excess, emulation and prodigality in foppish and unnecessary pomp in the change of fashions, to the exciting of Lust and superfluous wasting what better may be bestowed on the poor, whom God recommends as objects of Charity.

This being the badge of our shame and sin, and the superfluity thereof so much abounding now a days, it is worth consideration to reflect on the great threatnings denounced against such vanity and superfluity by the Prophet *Isaiab*, especially against the Pride of Women. *The Lord shall smite them with a scab, and discover their secret parts, and take away all their bravery, and their round tires like the Moon, the changeable suits of Apparel, the Mantles, Wimples, and Crisping Pins, the Glasses, fine Linnen, Hoods and Vails, instead*

instead of a sweet smell, there shall be a stench, instead of a girdle a rent, instead of well set Hair Baldness, instead of a Stomacher a Girdle of Sackcloth, and burning instead of Beauty, II. 3. 16. to end.

This being one great Idol of the flesh and our shame, let us see how this Lust of the flesh is compensated to the godly and glorified Believers.

First, for that all their Sins, and consequently their shame are taken away in Christ Jesus, *For as in Adam all died, even so are all made alive in Christ, 1 Cor. 15. 22. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have Eternal Life, Joh. 3. 16.*

Fear thou not, for thou shalt not be ashamed, neither shalt thou be confounded, for thou shalt not be put to shame, thou shalt forget the shame of thy youth, and shalt not remember the Reproach of thy Widow-hood any more, for thy Maker is thy Husband, Isa. 54. 4.

The Saints of God have the rotten Garments exchanged, with the Righteousness of Jesus Christ, *These are they which came out of great Tribulation, and have washed their Robes, and have made themselves white in the Blood of the Lamb, Rev. 7. 14.* Thus the Saints of God as Inhabitants of the New Jerusalem, being Cloathed with the Righteousness of Christ, are cleansed from all sin and shame, and so have no necessity of Cloaths to cover sin or shame.

Secondly, the Saints have no occasion for Cloaths, to Comfort the weakness of their Bodies, for that when raised from the Dead, they shall not have Corrupt Bodies of Corruptible Elements, but shall be Clothed with Spiritual and Incorruptible Bodies, not subject to change, nor tainted with infirmities of Nature, Hunger, or Cold, *Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption; for this Corruptible must put on Incorruption, and this Mortal must put on immortality, 1 Cor.*

15. 50, 52, 53. So that they shall have no occasion of the Corruptible Rags of most Sumptuous Apparel ; how much then have the Saints translated into glory the Advantage over such, whose Earthy and Crasy Corps, must be Clothed with rotten Garments, to cover their shame, sin and nakedness, and defend their infirm Bodies from offence of Cold, and Heat, of which the Saints are not sensible ?

Secondly, Eating and Drinking being the second Branch of the Lusts of the Flesh, it is so gross a predominant and necessity of Nature and weak Mortality, that it is not only the peculiar Resemblance of Bruits, beneath the Dignity of Mans Soul, and as it is the necessity of Nature, so it is the great burden of Nature, to be under that necessity, that some Sensualists, of whom the Apostle saith, *whose God is their Belly, whose glory is their shame, who mind Earthly things*, and Human Experience tells us, how far this Tyranny upon Man so prevails, that their luxuriant Appetite, never suffer them to be at ease, but either after the quantity or variety of eating and drinking, they are hurried with farther desire, and thereby often miserably loaded with hurtful diseases, thus delicate Mortals are plunged in misery, by that they so much delight in, this was the Case of the Rich Glutton in the Gospel, but on the other hand, the Saints in Heaven are not Afflicted with troublesom Appetites, for they feed on the Manna, in the midst of the Paradise of God, for they shall Hunger no more, nor Thirst any more, for the Lamb shall feed them, and lead them to living Fountains of Water, Rev. 21. 4, 6. their feeding is their Eternal beholding God and the Lamb, but the Wicked feeds on the Eternal Wrath of God, if any Man Worship the Beast and his Image, and receive his mark on his Forehead, or in his Hand, the same shall drink of the Wine of the Wrath of God, which is poured out into the Cup of his

his Indignation, and he shall be Tormented with fire and brimstone, in the presence of the Holy Angels, and in the presence of the Lamb, Rev. 14. 9, 10.

Thirdly, The third Branch of the Lusts of the Flesh, is that insatiable Appetite, the World hath after the Riches of this Life : what hath already been said of the uncertainty, emptiness and vanities of Human Riches, in the foregoing case of the Rich Glutton, and the many Instances of that Nature, may give the Complexion of that State : and what Christ saith of the Rich Man, that it is hard for a Rich Man to enter into the Kingdom of Heaven, and that the Rich have received their Consolation and Portion in this Life, do all sufficiently illustrate the Contemptibleness and Misery of that Life, if not rich towards God ; but on the other Hand, *Blessed are the poor in Spirit, for theirs is the Kingdom of God, Mat. 5. 3.* Christians though never so poor in this World, have all things in Christ, *They are Sons and Heirs of God. and joynt Heirs with Christ, Rom. 8. 17, 32.* all which shew how far the State of the Godly, though Poor in this Life, exceed the Condition of the wicked, though rich as *Craesus*, if not rich towards God.

Fourthly, the fourth Branch of the Lusts of the Flesh, is the pleasure Men in this World take in Relations, Friends, and Companions : but what is said before of this, what Christ saith, who loveth Father, Children, Relations, Life it self, or any thing else better than him, is not worthy of him, and whosoever looseth any of these things for his sake, shall have double in Heaven, is sufficient to give us a Parallel of the State of the Godly and the Wicked, who Lust after the Flesh ; but let us see what account the Apostle gives of a far better exchange the Saints have made of the choicest of Companions, but *we are come into Mount Sion, the City of the living God, the Heavenly Jerusalem, unto an innumerable*

merable Company of Angels, into the general Assembly and Church of the First-born, which are written in Heaven and to God the Judge of all, and to the Spirits of Just Men made perfect, and to Jesus the Mediator of the New Covenant, and to the Blood of sprinkling, Heb. 12. 22, 23, 24.

David was weary of the Society of wicked Men, *wo is me, that I dwell in Mesheck, and Sojourn in the Tents of Cedar*; so when the Saints are sure that *he that sitteth on the Throne shall dwell with them*, they will freely part with the Company of Sinful Mortals, Ps. 120. 5.

The Lusts of the Eyes being the second part of the Worlds Inventory, we shall examine it with the excellent discovery of the Saints Light, the Eye being the more curious and choice Organ of Natural and Sensual Understanding and Delight, the right Frame and Complexion thereof affords a Man the greatest Satisfaction of all Sensual Faculties, and yet we see how frail and weak it is at best, soonest and easiest wounded and diminished by Age or Accidents, and must needs have supports by glasses in Old Age, or otherwise, and at last it wholly fails at Death, whereby we find these two defects in it.

First, It is but weak.

Secondly, It altogether fails at Death. *The Silver Threads are cut, and the Golden Bowl broken at the Well*, Ecl. 12. to 6. read all.

In these Considerations, the godly have much the Advantage, for when inlightned they are made of a spiritual Frame strong and vigorous, as being built on Christ the Rock of Ages by Faith, and when renewed in him, and Translated into Glory, can admit of no defect, nor be subject to any Infirmary, *you hath he quickened, who were once Dead in sin, he hath quickened us together in Christ*, Eph. 2. 1.

As Christ being once raised from the Dead, was freed

reed of all further Natural Infirmities, even so renewed Sinners even in this Life, have the Cataract^s and Scales of Natural Darkneis taken off, as spiritually enlightned, and made partakers of the Divine Nature, and are taught to see and understand the Mysteries of God and Godliness, which the Natural Man knoweth not, nor can understand; to be Carnally minded is Death, but to be Spiritually minded is Life and Peace, because the Carnal Mind is Enmity against God, for it is not subject to the Law of God, neither indeed can be, the Carnal Man receiveth not the things of God, for they are foolishness unto him, neither can he know them, because they are Spiritually discerned, but he that is Spiritual, judgeth all things, Rom. 8. 6, 7. for who have known the mind of the Lord, that he may instruct him? but we have the mind of Christ, 1 Cor. 2. 14, 15, 16.

Thus Christians having the Eyes of their Understanding enlightned, they can see and understand distinctly, for they walk and see by Faith, and not by Sense, and being here as to the World Strangers, and not minding the World in a Carnal Method, as Worldlings do, and as disinterested, they do impartially make the more certain observation and judgment of things of this Life, therefore we are always confident, knowing that while in the Body, we are absent from the Lord, for we walk by Faith, not by Sight, we are confident and willing to be absent from the Body, and be present with the Lord, 2 Cor. 5. 9. The Saints have yet a further excellency in their sight, for when they are Spiritualized in this Life, and the natural ignorance taken off by their ingraftment in Christ, when these Silver Threads are cut, they are enlightned with the knowledge and sight which fails not, and united to Christ, that first and Original Light, and their knowledge is eternal and unextinguishable, and augmented to the seeing, not only in part as in this

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Life, but to know as they are known, and to see as they seen eternally in the Heavens, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that they may be perfect in one. We know in part, and we Prophesie in part; but when that which is perfect is come, then that which is in part shall be done away; when I was a Child, I spoke as a Child, I understood as a Child, I thought as a Child, but when I became a Man, I put away Childish things, for now we see through a glass darkly, but then face to face, now I know in part, but then shall I know, even as also I am known, 1 Cor. 13. 9, 10, 11, 12.

In this side of time, our Eyes are blurred with Sorrow and Grief, and our sight marred, but in the Translation, all Tears shall be wiped away from our Eyes, there shall be no night there, they shall need no Candle, nor light of Sun or Moon, for the Lord giveth them Light. Hence plainly may appear, the great difference between the Lusts of the Eyes, in a Carnal Man, and the Transcendent excellencies of the sight of the Saints in glory, for that the Carnal Eye of the Body can only reach sensual Objects, and that under great Infirmities and Weakness, but the Spiritual Light reacheth Heavenly Objects, and that in full extent, and continues its strength to all Eternity.

The last thing which makes up the Worlds glory and excellency, is the Pride of Life, by which may be understood all Worldly Honour, Credit, Titles, and Preferments, which do chiefly consist, either in naked Titles of Honour, or Titles with Preferment and Benefit attending them, in both which respects, we shall find that of the glorified Saints, infinitely excell all that can be pretended from the World.

Worldly Titles of Honour, of the Highest Elevation or Degree, as Dukes, Kings, Emperors, and such like, are splendid in Carnal Fancy, but having no
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intrinsic value, depending only upon the frothy Opinion of others, the professors thereof may fall from them, into more Contempt than they were in esteem by reason of their Titles, Power and Glory, as daily experience teacheth, but the Saints are *Sons and Heirs of God, and joynt Heirs with Jesus Christ*, and their Names, Titles and Dignities are entered in the Records of Heaven, and they are Sealed with Truth that cannot lye, *The grace and calling of God is without Repentance.*

To him that overcometh, will I give a New Name, better than the Name of Sons and Daughters, the Name of God, and the City of God which cometh down from Heaven, this is more Honourable, than that of the Order of St. George, or St. Andrews, or any of the most splendid Dignities on Earth. Rev. 3. 12.

These Titles are not only glorious, though not made up of the vain and flattering notions of Carnal fancies, and outward gait and shew, but are also accompanied with the richest Preferments and greatest profit; such as are thus dignified with the Name of God on them, are in the Presence Chamber continually, before the Throne of God Day and Night, *and he that sitteth on the Throne, dwelleth amongst them, they shall Hunger no more, neither Thirst any more, neither shall the Sun light on them, or any Heat, Rev. 7. 15, 16, 17.*

Though these be not eminent Titles, yet not all, and what the richest, greatest, and most generous Princes on Earth cannot give, the Lord gives to the Saints, he makes them Sons and Heirs of his Everlasting Glory, *he that overcometh, shall inherit all things, and he shall be my Son, and I will be his God, Rev. 21. 7. If ye be risen with Christ, then are ye Heirs according to his promise, and joynt Heirs with Christ, and because ye are Sons, God hath sent forth this Spirit of his Son into your Hearts, whereby ye cry Abba Father,*

wherefore thou art no more a *Servant*, but a *Son*, and if a *Son*, then a *Heir* of *God* through *Christ*, Rom. 8. 15, 17, 26. He maketh his *Saints* Co-partners of his own glory with the *Father*, and placeth them to sit on the *Throne* with himself, and *The glory which thou gavest me, I have given them, that they may be one, even as we are one*, JO. 17. 22, 23, 24.

To him that overcometh, will I grant to sit with me on my Throne,, even as I overcame; and am set down with my Father in his Throne, Rev. 3. 21.

Hence we see how far all the *Glory*, *Grandure* and *Enjoyments* of this *Life*, come short to that inheritance in *Heaven*, and expectation of *Believers*.

Having thus viewed the emptiness of all these *Carnal* and *Earthly* pretentions, with the fulness of the *Saints* inheritance, we come now to the answer of these three foregoing *Objections*.

Object. First, The Scope of the first being, that the *Kingdom of Heaven* is to be purchased on hard *Terms*, by the loss of all the *Comforts*, and what's dear in the *World*, and that such *Doctrine* is *Discourageable*, and inclines Men to to a taking up with, and delighting in the pleasures of the *Flesh*, by *Solomons* advice, rather than in the loss thereof, anxiously to seek after so hard a bargain, as the *Kingdom of Heaven*.

Ans. In answer to which, we must lead the *Objector* back to the *Survey* and *Consideration* of the two things in *Competition*, viz. *Worldly Enjoyments*, and things of eternal *Life*, and when the *vanity*, *uncertainty*, and emptiness [of the first is considered, and compared with the infinite excellencies, and fulness in the last, and as *Heaven* is of more value than *Earth*, so these earthly things must be of less esteem, than these Heavenly, and seeing in *Merchandise*, and good *Husbandry*, the value of the thing in purchase is considerable, beyond the price,

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or in ballance with it, in prospect of the advantages that may accrew; so that in reason, it cannot be pretended, that the getting of Heaven in all the glorious excellencies thereof, can be a hard bargain, though the World under its best pretentions, should be given in purchase, *For what hath a Man profited, if he gain the whole World, and lose his own Soul,* Mat. 16. 26.

Secondly, Consider God is the Author of Life, made Heaven and Earth, and disposes of it at his pleasure, hath he not then the Terms in his own hand? must we cut and carve, and make bargains for our selves, and of our side only? must we have Heaven and Eternal Life, on our Terms, or on Gods Terms? as he have the World to us freely, he may make what Terms he pleaseth, and if we will not close with God on his Terms, we may, and must go without the bargain.

And these are Christs Terms, he that taketh not up his Cross Daily, and followeth not me, is not worthy of me, Mat. 10. 38.

Thirdly, This Doctrine of self-denyal, Crucifying the Word, and Mortification neither doth, or should discourage from the purchase of Heaven, for that it doth not forbid the use, or comfort of the Creature, but commands that it be used aright, according to the Will of God, *Whatsoever is sold in the shambles, that eat asking no question for Conscience sake, the Earth is the Lords, and the fulness thereof,* 1 Cor. 10. 25, 26. We are not forbid the use, but the abuse of the Creature, we are Commanded to *Crucifie the flesh, and the Lusts thereof*; but we are not commanded to destroy Nature, or Despise the Moderate use of the Creatures, for our Moderate and Temperate Subsistence, but forbidden the Ryoting of the Creatures on our Lusts; and though many of Gods People, do voluntarily abstain from the abuse and superfluous

use of the Creature, or that by his Providence, the plenty thereof may some time be restrained from them, even to scarcities, yet he supplieth that with the Blessing of a Contented Submission, and teacheth how to want, and how to abound, and in every Condition therewith to be content, *Phi* 4. 11, 12. and leadeth them to a dependance on himself, that he will not suffer them to be Tempted above measure, but that with every Temptation, he will give an out-gate, that they may be able to bear it. *1 Cor* 10. 13. And make them wait on the appointed time for the vision, in their greatest scarcities, *Hab* 2. 3.

We are not forbid the moderate use of the World, for supply of our Necessities, as Mortals, when used in the fear of God, and in Faith of Jesus Christ, but we are forbidden placing our Affections on Earthly things, when they come in Competition with Christ, his Honour, and Interest, and clog our desires and duties towards God, so as not to set his glory before us, as the main design in every thing.

Fourthly, *Solomons* Advice is mistaken, as if he should encourage Men to satiate, and delight themselves, only in the Pleasures and Enjoyments of the Creature, without Dependance on God, or to take that of the Creature for their all, and not mind future Happiness; he only in experience of Humane vanities, reproves Mens resting on the Creature, as making an Idol thereof, and adviseth the moderate use of it, without anxiety, in reproof of the Worldlings, who in the too excessive affection of the Creature, take not the free and thankful enjoyment of it, but Covetously hoards it up, and makes a God of it, which he accounts foolishness, and warmly reproves resting on Creature delights, *Ecc* 11. 8, 9.

Object. The second Objection is, that the Doctrine of Saints sufferings, seems contrary to Scripture, which in many places promise peace, Tranquility and Protection

rection, and plenty to the Church and People of God.

Ans. This is easily answered, for either these promises are to the Church and People of the *Jews*, all which were conditional on their Obedience, and performed to them, when in their Duty, and afterwards upon their Repentance, until their falling off in Crucifying the Lord of Glory; however, they are still the People of Promise, and in his own time, he will bring ~~them~~ to his Marvellous light, and shew them his Salvation.

Secondly, In no place of Scripture, hath the Lord promised a constant Tyde of Temporary Mercies, but upon their continuing in Duties, and he hath reserved to himself the giving and taking them away, at his Will and Pleasure, and for his own ends in his Divine Wisdom, and no Man can pretend to that Innocence, but he must with *David*, and the Church, confess, *in Righteousness hast thou Corrected me, less than mine Iniquities do deserve*; La. 1. 18. Cha. 3. 39. So we may conclude our wants, Afflictions, and Chastisements are from the Hands of Justice for Sin.

Thirdly, Although the Lord often brings his best People under sore Afflictions, Troubles, and Wants, as experience of all Ages teach us, yet all this is in love and mercy, and but for a short time, to convince them of, and bring them from their sins, and to wean their Hearts from the World, and to wind them up to himself by Repentance, and to draw their Hearts more eagerly after him, the Kingdom of God and Righteousness; and as a tender hearted Father leaves not the Child altogether unpunished, yet he corrects in measure, thus the Lords exercising his Peoples Faith, Patience, and Obedience, can never be said to be their Discouragement, or contrary to any of his gracious promises to them in Scripture, but should rather be attributed to that gracious pro-

mise of never leaving or forsaking of them, Jer. 30. 11. chap. 31. 18, 19, 20. Isa. 43. 2. And in his chastising of them, he distinguisheth between them and Bastards, Heb. 12. 7, 8, 9.

But on the other hand, it is the unhappy Lot of the Wicked, to be let run on in all manner of Riot without punishment, and their Eyes to stand out with fatness, to be given over to their own Hearts Lusts, to their utter destruction, and to be given over to a reprobate sense, and to take no pains upon them, but gives them leave to swallow down the Consolation of their Lusts, with the bitter Pill of Eternal wo. Wo to you that are rich, for you have received your consolation, wo unto you that are full, for ye shall be hungry; wo to you that laugh now, for ye shall weep; wo unto you when all men shall speak well of you, for so did their Fathers to the false Prophets, Luke 6. 24, 25, 26. Job 21. 30.

Obj. The third Objection is, This Doctrine seems to be contrary to, and disparageable of the Nature of God, who is holy, loving, just, and tender hearted, to suffer his own Children, who love, and serve him best, to be hampered with all the ill usage of Mortal Life, yea put to Death for his sake, and amongst men it would be great ingratitude for a Man to suffer his Children and best Friends to be thus used?

Ans. The Lords suffering his Children to lye for some time under the smart of the Rod, can never be imputed to his want of tenderness for them; for as a Father can hear the complaints of a Disobedient Child under correction, at the same time his Bowels of Compassion turn after him, and yet he Corrects, the Physitian loves and takes care of the Patient, though he will give him no Cordial until the Physick work, neither will the Chirurgeon take off the Plaisters though they smart, until the wound be clean

clean and whole; so the Lord suffereth the Rod of Afflictions to work up the sinner to a Conviction, that the Cordials of his Love when reconciled, may be more accepted of, notwithstanding in the meantime his Compassion faileth not; In all their afflictions he was afflicted, and the Angel of his Presence saved them. in his love and in his pity he redeemed them, and bore them all the Days of Old, *Isaiab* 63. 9.

How shall I give thee up O *Ephraim*? how shall I deliver thee O *Israel*? how shall I make thee as *Zadma*? how shall I set thee as *Zeboim*? my Heart is turned within me, my repentings are kindled, *Hos.* 11. 8.

I have heard *Ephraim* bemoaning himself thus, thou hast chastised me and I was chastised, as a Bullock unaccustomed to the Yoke: is *Ephraim* my dear Son, is he a pleasant Child? for since I spoke against him, I do earnestly remember him still, therefore, my Bowels are troubled for him, I will surely have mercy upon him nevertheless, I will correct thee in measure and not leave thee altogether unpunished, *Jer.* 30. 11. chap. 31. 18, 19, 20.

Secondly; The Lord cannot be counted unkind, much less ungrateful to his Children, when for a moment he chastiseth them, and recompenseth with eternal Salvation. I reckon that the sufferings of this present Life which are but for a moment, are not worthy to be compared to the Glory that shall be revealed in us, *Rom.* 8. 18.

For our light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of Glory, while we look not after these things which are seen, but after these things which are not seen; things which are seen are temporal, but things not seen Eternal, *2 Cor.* 14. 17, 18.

For a small moment have I forsaken thee, but with great Mercies will I gather thee, in a little wrath I bid
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my self from thee for a moment, but with everlasting kindness will I have mercy upon thee, saith the Lord, Isa 54. 7, 8.

For his anger endureth but for a moment, in his favour is Life, weeping may endure for a Night but Joy cometh in the Morning, Psal. 30. 5.

Thus then the Lord by his temporary Chastisements cannot be said unkind or ungrateful, to the best of Saints; when he exchangeth the momentary afflictions with Oceans of his goodness; In thy presence is fulness of Joy, and at thy right hand are pleasures for evermore. Psal. 16. 11.

Besides all this, Consider the Godly's stumbling at the Wicked's Prosperity; Ye have said it is in vain to serve God, and what profit is it that we have kept his Ordinance, and that we have walked mournfully before the Lord of Hosts, and now we call the Proud happy, and they that work Wickedness are set up, yea they that tempt God are even delivered? Mal. 3. 14, 15.

Job that Pattern of Wisdom, Patience, and Experience gives also an account of the prosperous state of the Wicked, and their arrogancy against God. And in the second part he gives an account of their end; Job 21. to 16. thus, Their Candle is put out, destruction cometh on them. God distributeth on them sorrows in his anger. they are like the Chaff before the Wind, his Iniquities are stored up against his Children, his Eyes shall see his destruction, and he shall drink of the wrath of the Almighty, what pleasure shall he have in his house when his Mouths are cut off in the midst of them? the wicked is reserved to the day of Destruction, they shall be brought forth to the day of wrath, Job 21. 16, to end.

See the Issue of the Rich Glutton clothed in Purple and fairing daintily, and poor Lazarus begging the Crumbs at his gate, and the Dogs licking his Sores; remember that thou in thy Life, receivedest thy good things and like-
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wise Lazarus evil things, but now he is comforted and thou art tormented, Luke 16. 19, to end.

Hence we may clearly see Gods bounty and gratitude to his People, and well may they relye on his promises of rich rewards, for their Faith and Patient sufferings for him. Verily I say unto you, that ye who have followed me in the Regeneration, when the Son of Man shall sit in the Throne of his glory, ye shall also sit on Twelve Thrones, Judging the Twelve Tribes of Israel, and every one that hath forsaken Houses or Brethren, or Sisters, Father, Mother, or Children, or Lands for my sake, shall receive one hundred-fold, and shall inherit everlasting Life, Mat. 19. 28, 29.

The Godly may be persecuted and suffer Death, but shall be happy in their Death ; Blessed are they that dye in the Lord, they cease from their Labour and their Works follow them. And this is their reward, these are they which come out of great Tribulation, and have washed their Robes and made them white in the Blood of the Lamb, therefore are they before the Throne of God, and serve him day and night in his Temple, and he that sitteth on the Throne shall dwell among them, they hunger no more, neither thirst any more, neither shall the Sun light on them, or any heat, for the Lamb, which is in the midst of the Throne shall feed them, and lead them into living Fountains of Waters, and God shall wipe away all Tears from their Eyes, Rev. 7. 14, 15, 16.

Is not here a fair recompence for all possible tribulations, losses, crosses and sufferings ? And on the other hand see the end of all the voluptuous pleasures and enjoyments of the Wicked. If any man worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the Wine of the wrath of God, which is poured out without mixture, into the Cup of his

his Indignation, and he shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb, and the smoak of their torment ascendeth up for ever and ever, *Rev.*

14. 9, 10, 11.

And they shall go forth and look on the Carcasses of men that have transgressed against me, for their worm shall not dye and their Fire shall not be quenched, and they shall be an abhorring to all flesh, *Isa.* 66. 2, 4.

But on the other hand we have the further comfort of the Godly; Hear ye the Word of the Lord ye that tremble at his Word, your Brethren that hated you, that cast you out for my names sake, said, let the Lord be glorified; but he shall appear to your joy and they shall be ashamed, *Isa.* 66. 5.

And then shall the Godly see the accomplishment of these evangelical Prophecies. My Servants shall sing for joy of Heart, but ye shall cry for sorrow of Heart, and howl for vexation of Spirit, and leave your name for a Curse to my chosen, *Isa.* 59. 18, to 22. chap. 65. 14. 15. and have all the other comfortable Promises and Prophecies made clear to them, *Isa.* 50. all. chap. 60. chap. 61, chap. 62. chap. 63. chap. 65. chap. 66.

As we have viewed mans state from the beginning, and traced the steps of his toilsom Pilgrimage, to his reconciliation to God by Jesus Christ, and placed him in the state of Adoption by the Covenant of Peace, we come in the next place to consider the difference of mans estate in the first *Adam*, and his sure and happy condition in the second *Adam* Jesus Christ the Mediator.

Man in his first Creation while in obedience, was the Darling of God, Head and Lord of all the Creatures on Earth, and had the privilege of self pleasing in all the Creatures, (under restriction of the Com-

Command,) but lusting against the command and exceeding his bounds, broke the Chain of obedience and fell under the Curse: and thus soon after his being made Lord over the Creatures, his concupiscence and ambition of enjoying more, and knowing more than what was allowed to him, by the Justice of God for his presumption, he is deprived of his sovereignty over the other Creatures; whereas before they were subject to him, he and they also are subjected to the Curse of Enmity; *I will put enmity between thy Seed and her Seed, it shall bruise thy Head, and thou shalt bruise its Heel. Cursed be the Ground for thy sake, in sorrow shalt thou eat of it all the days of thy life, Gen. 3. 14, to 20.*

Whereas upon the other hand, such who have obtained mercy to be within the new Covenant of Peace through Jesus Christ, are founded upon surer terms of an everlasting Covenant that cannot fail or be broken, and those within it cannot miss of having the priviledges and advantages thereof, and these principally are four.

First, This Covenant is everlasting not subject to change or alteration.

Secondly, He is Faithful with whom it is made, and cannot fail in his performances.

Thirdly, As God who Covenants with his People, is faithful, able, and willing to perform on his part, so he fits his People to perform on their parts.

Fourthly, The great benefit and advantages annexed to this Covenant eternal Life and all Happiness.

First, This Covenant is everlasting, how great a consolation must it be to Believers, that they are not only reconciled to God, and the Curse for Disobedience taken off by Jesus Christ in his blood, but also to be within an everlasting Covenant with God, and have the Mediator Jesus Christ to make continual

nual Intercession for them, for when we were without strength Christ in due time died for the ungodly, when we were yet Sinners Christ Died for us; much more being now justified by his Blood, we shall be saved from wrath through him; if when we were Enemies, we were reconciled by his Death, much more being reconciled we shall be saved by his Life, *Rom. 5. 6. 7. 8, 9.*

Wherein God willing more abundantly, to shew to the Heirs of Promise, the Immutability of his Counsell, confirmed it by an Oath, by two Immutable things in which it was impossible for God to lye, that we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have, as an Anchor of the Soul both sure and stedfast, and which entreth into that within the Vail, whether the fore-runner is for us entered, even Jesus made an High Priest for ever after the Order of *Melchisedek*, *Heb. 6. 17, 18, 19, 20.*

For this cause he is the Mediator of the New Testament, that by means of his Death, for Redemption of the Transgressions that were under the first Testament, they which are called may receive the Promise of Eternal Inheritance, for Christ is not entered into the Holy Places made with Hands, which are the figures of the true, but into Heaven it self, now to appear in the presence of God for us, *Heb. 9. 15, 25.*

If any Man sin we have an Advocate with the Father even Jesus Christ the Righteous, *1 Joh. 2. 1.*

The whole Scriptures are a series of testimonies of this everlasting Covenant with Believers. I will betroath thee unto me for ever in righteousness, in judgment, in loving kindness and mercy: I even will betroath thee unto me in faithfulness and thou shalt know the Lord, *Hos. 2. 19, 20.*

This shall be my Covenant, not after the manner of their Fathers, but a new Covenant, and I will put my

my Law in their inward parts, and write it in their Hearts and they shall be my People, and I will be their God, *Jer.* 30. 31, to 38.

They shall be my People and I will be their God, and I will give them one heart and one way, that they may fear me for ever, for the good of them and their Children after them, *Jer.* 32. 38, 39.

Secondly, God is faithful, therefore this Covenant founded upon his Promise cannot fail, The gifts and calling of God are without Repentance, *Rom.* 11. 29. If my Covenant be not with Day and Night, and if I have not appointed the Ordinances of Heaven and Earth, then will I cast away the Seed of *Jacob* and *David* my Servant, I will not take away any of his Seed to be Rulers over the Seed of *Abraham*, *Isaac* and *Jacob*, for I will cause their Captivity to return, and have mercy on them, Heaven and Earth shall pass away, but one Jot of my word shall not pass away, *Jer.* 33. 25, 26.

Thirdly, The third and main point in this Covenant, are the qualifications given by God to man to perform this Covenant, for He it is that works all our works in us, in him we live move and have our Being, and without him we can do nothing.

These qualifications are principally Faith and Holiness. Faith by the Apostle is defined, The Evidence of things not seen, the Substance of things hoped for, *Heb.* 11. 1.

Faith by the same Apostle elsewhere is thus described: If thou wilt confess with thy Mouth the Lord Jesus Christ, and believe with thy Heart, that God hath raised him up from the Dead, thou shalt be saved, for with the Heart man believeth unto Righteousness, and with the Mouth Man's confession is made unto Salvation, *Rom.* 10. 9.

So that Faith is the giving credit to the Word of God in all his Judgments, Threatnings, Promises, and disengaging

disengaging our affections to sin and lusts of the flesh^s and turning to God with all our Souls, Hearts, & Minds, and resting confidently and quietly on the Accomplishment of what is promised, patiently waiting for the same, and this grace of Faith is accomplished, and wrought in the Hearts of his People by the Spirit of God; by Grace you are saved, not of Works, lest any should boast, but by Faith in Jesus Christ, not of your selves, it is the gift of God, *Eph. 2.7, 8, 9.* and this Grace of Faith, hath he promised in his New Covenant; they shall be my People, and I will be their God, and I will give them one Heart, and one way, that they may fear me for ever, for the good of them, and their Children after them, *Jer. 32. 38, 39.* this qualification also hath he promised to give his People in that often mentioned Scripture, of the New Covenant, A New Heart, a New Spirit will I give them, I will take away the Stony Heart, and give you a Heart of Flesh, and put my Spirit in you, and cause you to walk in my ways, and ye shall keep my Judgments, and do them, *Eze. 26.25, to 29.* of this grace and qualification of Faith, we have spoken elsewhere.

The Second qualification to those in this Covenant is Holiness, for without Holiness, it is impossible to please God: of this grace and qualification of Godliness, we have spoken elsewhere.

The Fourth excellency of this Covenant, are the many Advantages attending it, which may briefly be summed up in these four.

First, To these within this Covenant belong an universal Inheritance of all things.

Secondly, The certainty of that Inheritance.

Thirdly, The excellencies of the Companions of that Covenant.

Fourthly, The many Priviledges belonging to those within this Covenant.

Although

Although the whole Scriptures are full of the great excellencies of the Heavenly Inheritance, and that place herein is verified, Eye hath not seen, nor Ear heard, neither hath it entred into the Heart of Man to conceive (besides thee O Lord) what he hath prepared, for those that wait on him, *Is. 64. 4. Ps. 31. 19.* however they may be thus hinted at.

The first is, it is an universal Inheritance, *He that spared not his own Son, but freely gave him up for us all, how shall he not also with him, freely give us all things? Ro. 8. 32.*

All Monarchs, Princes and Propriators of the Earth, have certain Confinements, and limits to their Territories ; and some enjoy, what others cannot pretend unto, either in respect of the extent of their Countrys, or Qualities or Wealth thereof; but none can pretend in the right of their Inheritance or Possessions, to that unlimited Interest of fulness of right, that the Partners of this Covenant may ; for in Christ Jesus, all things are theirs, and *they are Heirs of all things, and shall Inherit all things, Rev. 21. 5, 6.*

But of him are ye in Christ Jesus, who of God is made to us Wisdom, Righteousness, Sanctification, and Redemption, *1 Cor. 1. 30.*

Let no Man glory in Man, all things are yours, whether *Paul, Apollos, Cephas*, or the World, Life, or Death, or things present, or things to come, all are yours, and ye are Christs, and Christ is Gods, *1 Cor. 3. 21. to 24.*

Secondly, this Covenant is certain, all pretensions of right, or possession of Earthly things, are uncertain and ambulatory, and in the experience of most, admit of their Eclipse in this Life, witness *David, Solomon, Haman, Mordecai, Herod*, and all the great Heroes of this Life, who had their ebbings and

flowings, and have not been exempted from the fate of changes, and with *Solomon* have found all but vanity and vexation of Spirit, and that often repeated place, the *1 John* 2. 15, 16, 17. describes the uncertainty, and perishing condition of the things of this Life, and doth ascertain the Interest, and certain condition of the fellows of this New Covenant, as is more plainly expressed elsewhere; and if they continue in this Life, they leave a Man at best at his Grave, For we brought nothing into the World with us, and it is certain we shall carry nothing out, *1 Tim.* 6, 7, 17.

Thirdly, The third excellency of this New Covenant, is in the Company, Fellowship, and Society, the fellows of this Covenant have by vertue thereof, Men may have Honour, Wealth, and all other Human Delicacies, and all this may be marred and im-bittered to them, by the uneasiness, unsuitableness, and disagreeableness of their Companions, or unavoidable Society; but the Companions of this New Covenant are all desirable, grateful, acceptable, and advantagious; the Soul of *Lot* was vexed by the wickedness of *Sodom*, *Job* in his Affliction was Tempt-ed by his own Wife, and heavily grieved by his three Friends, *David* Sojourned in *Mesech*, and dwelt in the Tents of *Kedar*, and this marred and lessened their quiet, and deprived them of that content they could have had in more agreeable Society; but the Blessed Harmony of the Saints, increased the Comfort of all their Enjoyments, they are all so framed, qualified, and adorned with Holiness, Righteousness, Love and Unanimity, as they all mind the same things, and cannot jar or disagree, and their joynt song is, *Holy, Holy, Lord God of Sabaoths, the whole Earth is full of thy Praise; for through him, we both have an Access by one Spirit unto the Father, now therefore ye are no more Strangers and Forraigners, but fellow Citizens with*

with the Saints, and the House-hold of God, and are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone, in whom all the Building fitly framed together, groweth into an Holy Temple in the Lord, in whom also ye are built together, for an Habitation of God through the Spirit, Eph. 2. 18. to 23.

See the Marks, Characters and Complexion of the Citizens of the New Jerusalem, He that walketh righteously, and speaketh uprightly, and dispiseth the gain of oppression, that shaketh his Hand from holding of Bribes, that stoppeth his Ears from hearing of Blood, that shutterh his Eyes from seeing of Evil, he shall dwell on high, his Habitation shall be the Munition of Rocks, Is. 53. 15. Ps. 15. These are they which came out of great Tribulation, which have washed their Robes in the Blood of the Lamb, no unclean thing can enter there, without are Dogs and Swine, Rev. 14. 4. 5.

But we are come unto Mount Sion, and to the City of the living God, the Heavenly Jerusalem, and to an innumerable Company of Angels, to the general Assembly, and Church of the First-born which are written in Heaven, and to God the Judge of all things, and to the Spirits of Just Men made perfect, and to the Mediator of the new Covenant, and to the Blood of Sprinkling, which speaketh better things, than the Blood of Abel, Heb. 12. 22, to 25.

The fourth thing relating to this State, are the Manifold Priviledges belonging unto them within it, which may be thus expressed,

First, They within this Covenant, are all Marked; Sealed and Recorded with God.

Secondly, They are under an everlasting Covenant with God, in Jesus Christ,

Thirdly, To them belong universal promises, both in Spirituall and Temporall, and under every exigent.

Fourthly, All are united to God in Jesus Christ,

First, They are all Marked, Sealed, and Inrolled with God, as God Marked *Cain*, to keep him from Mans Fury and Rage, for the Murther of his Brother *Abel*, when *Cain* was accursed with Gods displeasure, for that Horrid Villany ; so God of his Love to the Saints, Marks them with his own Image, to keep them from the Destruction of Satan, and Inrolls them in the Book of Life, to be called by Name in the Resurrection, *Hurt not the Earth, nor the Sea, until we have Sealed the Servants of God in their Foreheads;* *II. 4. 3. Rev. 7. 3.*

The Lord takes that care of his People, that as he commanded by the Pass-over, the Door-Posts of the *Israelites* to be sprinkled with Blood, as the sign of his Peoples Habitation, so he puts his Mark of Holiness in the Hearts of his own, to distinguish them from the wicked, who in their Conversation and Hearts, have Wickedness and Sin (the Mark of the Beast) and Worship his Image; he Writes on his People his Name of Righteousness, and gives them for a Mark, *The white Stone, and in it a New Name, Rev. 14. 9.* by which white Stone or Holiness, they are Distinguished from the Wicked in their Conversation, and the New Name is a Badge of Honour, and ground of inward Consolation to themselves.

Secondly, The second advantage of this State is that they are under an everlasting Covenant with God.

Thirdly, To this Covenant do belong universal promises, both in Spirituals and Temporals.

The fourth and great Priviledge of this State, is that Mystical and never enough admired Union of the Saints to God in Christ Jesus, *That they all may be one, as thou Father art in me. and I in thee, that the world also may be one in us, that the World may believe, that thou hast sent me, Jo. 14. 20. Ch. 17. 21.*

As Life Eternal is the reward of Faith and Patience, and as this Life Eternal is the great Prize at the end of our Christian Race, and as we ought to use all Diligence, to work out our Salvation with fear and trembling, there is no greater Encouragement can be imagined for our help in this, than the faith and due consideration that Believers are mystically united to God in Christ Jesus.

Although all the Creatures and Man especially are parts of God, as coming out of the Mass of Gods Omnipotence, yet Man is no Natural, or Physical part of God, so to speak; Though Man be Gods by Creation, and Man in *Adam* having fallen from God by breach of the Divine Law given to him; God of his Infinite Wisdom and Goodness hath provided a remedy and mean to restore and unite lost man to himself, and this Union is by the renewing of Mans Nature, and changing it unto a Spiritual frame: When we were dead in sins hath he quickned us together in Christ. Now in Christ Jesus ye who sometimes were far off, are made nigh by the Blood of Jesus, for he is our peace, who hath made both one, and broken down the middle Wall of Partition between us, having in his Flesh abolished the enmity in the Laws, Commandments contained in Ordinances, for to make to himself of twain one new Man, so making peace, that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby, *Eph. 1. 5, 13, 14, 15.* read all.

Thus by grafting the Soul on Christ by Faith, is made a Spiritual Union with God, whereby they receive all Spiritual Blessings, by a Heavenly Communion from Christ, as the Graft receiveth Sap, Substance, and made fruitful from the Stock into which it is grafted; this mystical union of Believers between God and them consists principally in these four.

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First,

First, In Unity of Spirit with God in Christ Jesus.

Secondly, In unity of holiness.

Thirdly, In unity of Love.

Fourthly, In unity of Glory.

Of all which Believers are partakers with God in Christ Jesus.

First, To be one in Spirit, is to be one in Wisdom, Knowledge and Purity of understanding, now *God is a Spirit, and must be Worshipped in Spirit and Truth*, and though God made Man consisting of a Soul and Body, and did illuminate him with knowledge and understanding, though under a veil of restriction; and as ambition, and the concupiscence of his Heart, did deprive him of the advantage of his first state, and the Wisdom of God intending to restore Man, and place him in a surer Relation, to wit, (that everlasting Covenant of Peace) through the veil of Christ's Cross.

He hath to the renewed bestowed all Spiritual Light and Knowledge, yet because we have this Heavenly Treasure in Earthy Vessels, and the heavy clogs of our Carnal Bodies, and infirmities of the Flesh, hinder mortals (even though renewed) to behold and apprehend these Heavenly excellencies, communicable under that Spiritual Union; and Christ intending to have the Saints made fully perfect and capable of union with himself, he prays the Father that they may be one with the Father, as the Father and he is one. I in them, and thou in me, that they may be perfect in one, that is to be of one Spirit, Wisdom, and Understanding: it cannot be supposed that Christs intention is, that the Creature though first renewed, and afterwards glorified, should be elevated to that sublimity of perfection, equal with the Father and himself, but that their perfection should be in kind nature, and purity
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of God and Christs perfection, knowledge, and wisdom, especially in these three respects.

First, In purity of Spirit and Spiritual mindedness.

Secondly, In oneness and union of mind and will.

Thirdly, In perfection of Knowledge and Understanding. So to understand things as they are, and not only under the dark shadows of humane appearance.

First of unity of Spirit. As God is a Spirit, pure, holy, and undefiled, and of purer Eyes than can behold Iniquity, and that he must have all his Companions and Citizens of that new *Jerusalem* like himself, and as Christs promise is, to prepare a place for his people, in that promise; Let not your Hearts be troubled, in my Fathers House are many Mansions, and I have prepared a place for you, *John* 14. 1, 2, 3. And will have them with him, so will he have them to be like his Father and him, holy as they are holy: blessed are the pure in Spirit, for they shall see God, *Mat.* 5. 8.

The natural Man is so cloyed with the liquorish relish of carnal things, that he cannot raise his affections to the true contemplation of the things of God, and therefore the Children of God must be made spiritually minded. The Natural man receiveth not the things of God, for they are foolishness unto him, neither indeed can he know them, because they are spiritually discerned, but he that is Spiritual judgeth all things, *1 Cor.* 2. 14, 15, 16.

Christians are new Creatures, and with them old things are passed away, and all things become new, they are the Temple of God, God dwelleth in them, who can have no fellowship with the flesh, therefore they must be spirituallized, for they that are after the flesh, do mind the things of the flesh, but they

that are after the Spirit the things of the Spirit, 2 Cor. 5. 19. To be carnally minded is Death, but to be spiritually minded is Life and Peace, because the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be, so then they that are after the flesh cannot please God, 2 Cor. 6. 15, 16, 17, 18.

Secondly, Union of the Spirit is to be of one Spirit, to mind the same things as God and Christ did before the World began, they have and had one and the same purpose, intention, and mind, to do the same things; Peace and Unity of Spirit in Counsel and otherwise, is the greatest Comfort and Strength of a Society, and this is the Harmony of Heaven; How doth David magnify this choice blessing? How pleasant a thing is it for Brethren to dwell together in unity? it is like the precious ointment upon the Head, that ran down upon the Beard, even Aarons Beard, that went down to the Skirts of his Garments, as the Dew of Hermon, and as the Dew that Descended upon the Mountains of Zion, for there the Lord commanded the Blessing even life for evermore, *Psal.* 133. all.

The Lord is a Spirit of Meekness and Peace, and by Christs Doctrine the blessing is to the Meek: and his Command is to resemble him in the Spirit of meekness; I am meek, humble, and lowly in mind, learn of me, *Mat.* 11. 28, 29. He unites all the Hearts of his People, to the unity of glorifying him, to have their share of it in constant Hallelujah's: see Gods Promise to Christ; and the Spirit of the Lord shall rest on him. the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, and of the fear of the Lord, *Iza.* 11. to 10.

O the admiration of Gods free love and goodness, to the Godly in their elevation to such a state of Glory, that he makes them all join in such Elogies
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of his praises, that they prompt one another to their perpetual echoing of his everlasting glory, see what the Apostle adviseth in this case. Keep the unity of the Spirit in the Bond of Peace, let the same mind be in you which was in Christ Jesus, ye are all called to one hope in Christ Jesus, *Ephes. 4. to 7.*

To be of the same mind with Christ Jesus, is to have the same Will and Purpose which he had, as well in doing as in suffering, and to do and suffer to the same Ends and Purposes, for which he did or suffered any thing.

Christ did and suffered all things by the joint advice and in obedience of his Father. The Father worketh hitherto and I work. Lo I come to do thy Will, in the volume of thy Book it is written of me, *Psal. 4. 6, 7, 8. Heb. 10. 5.*

In his sufferings and acting in the mystery of Man's Redemption, he did all by the resolution of Heaven, the Father and Son did agree and join in the Spirit. God so loved the World that he gave his only begotten Son that whosoever believeth in him should not perish, but have Eternal Life, *Joh. 3. 16, 17.*

Here the Father sends, and the Son obeys and cometh, and both agree in one in the Spirit.

In the matter of his Passion on the Cross they concur in one. *Father if thou wilt let this cup pass over, but not my Will but thy Will be done, Mat. 26. 39, 42.* The Fathers purpose was that Justice should be satisfied by the Death of the Son on the Cross, and the Son humbly submits. *It is finished,* and yields up the Ghost, *John 19. 30. Rom. 3. 25, 26.* And so in all the course of his Life, as well as at his Death, all his steps are squared according to the Will and Counsel of the Father, as we see in the History of the Gospel.

From hence in imitation of Christ are taught to us these two great Duties. First,

First, Submission.

Secondly, A resignation to the absolute Will of God.

First, Submission, In all Afflictions, Chastisements, and Sufferings in all cases, we are to exercise the duty of Submission, *My Son despise not thou the chastening of the Lord, nor faint when thou art rebuked*, Heb. 12. 5, to 12.

Chearfulness without murmuring, and a Patient bearing up under every dispensation is the duty of submission, and with the Apostle to glory in the Cross of Christ, *Gal. 6. 14.* God forbid that I should glory in any thing save in the Cross of Christ by whom the World is crucified to me and I to the World. And with the Apostle *James* count it all joy when you fall into divers Temptations, *Jam. 1. 2.*

The Holy Apostle *Paul* was a great Proficient in this learning of submission, I know how to want and how to abound, and in every condition therewith to be content, *Phil. 4. 11, 12.* And this should be the course and care of all who resolve to follow Christ Jesus, to frame their mind and will under all dispensations to submit and acquiesce to the Will of God.

This was Holy *David's* practice, under his so severe and great affliction, when he had fled from before his Son *Absolom*, who had usurped his Crown and when weeping, barefoot, and ashes on his head, sent back from him the Ark of God, the want of which was a great ingredient to his affliction. If I shall find favour in the Eyes of the Lord he will shew me both it and his Salvation, but if he say, I have no pleasure in him, lo here I am, let him do to me what seemeth good in his sight. *2 Sam. 15. 25, 26.*

He had the like submission, when he was reproached, railed at, and had stones cast at him, and was cursed by *Shimei*; Let him Curse, for the Lord hath said

said to him, curse *David*, who then shall say, why hast thou done so? let him alone, for the Lord hath bid him, it may be that the Lord will look on my Affliction, and that the Lord will requite me good for his cursing this day, 2 *Sam.* 16. 7, to 13.

But what is all this to that entertainment the Lord of Glory *Jesus Christ* met with on Earth for our Sins, who knew no sin, who was buffeted and reviled after the most outrageous manner, and bore it with incredible Courage, Patience and Meekness. Who when he, was reviled reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously, 1 *Pet.* 2. 21, to 25.

Holy *Stephen* suffered with that meekness of Spirit, that he gave up the Ghost praying, Father forgive them for they know not what they are doing, *Act.* 7. 59, 60.

The second Duty is resignation, as submission is the patient acquiescing to the Will of God in all his dispensations, without murmuring, and a contentedness in every condition, penury and want as well as in abundance, so resignation is the chearful giving our selves up to God to be disposed of by him in every dispensation, trials, troubles, losses and crosses, under all the exigences of Life.

Christ would not use the Arm of Flesh to rescue himself from being Crucified: but the Cup which the Father put in his hand, even the bitter Cup of his Fathers Wrath, he chearfully drank it out, because it was his Fathers Will, *John* 18. 11.

Holy *Job* was a Pattern of Patience and Resignation: though thou wouldst slay me, yet will I trust in thee.

The Courageous three Children, who were not daunted with the Decree against them, their Faith, Courage and Resolution brought them to a holy
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resignation ; We know our God is able to deliver us, and he will deliver us, however, be it known to thee O King, that we will not serve thy Gods, nor worship the Image that thou hast set up, *Dan.* 3. 16, 17, 18.

Thus should Christians in imitation of Christ, not so much mind their present sufferings, temptations, and condition, as the Duty of Faith and Resignation, in giving themselves up to the Will of God, in Obedience, Faith, and Patience, and for their encouragement in this, they have Gods Promise of deliverance from his own immediate hands, if other helps appointed by him should fail : I looked and there was none to help, I wondered that there was none to uphold, therefore mine own Arm brought Salvation unto me, and my right hand it upheld me, *Isa.* 59. 16.

That other famous place in the Prophecies of *Jeremiah*, is a great staff to Faith and Resignation, under desertion of all helps even lovers, relations and friends ; all thy lovers have forsaken thee, they seek thee not, for I have wounded thee with the wound of an Enemy, with the Chastisement of a cruel one, for the multitude of thine Iniquities, because thy sins were increased, therefore all that devour thee shall be devoured, &c.

And all thy Adversaries shall go into Captivity, and they that spoil thee shall be a spoil, and all that Prey upon thee will I give for a Prey, for I will restore health unto thee, and heal thee of thy wounds, saith the Lord, *Jer.* 30. 14, to 18. and that other famous place in *Isaiah*, chap. 49. 15. to end, giveth great encouragement to Faith and Resignation, under the greatest extremities, as being forsaken of Friends, Relations, and much oppressed by Enemies. All things which Christ did were holy and just, he minded only things of a Heavenly and Spiritual

ritual Nature, as his Kingdom was not of this World, so all his people mind Heavenly things, they are Strangers and Pilgrims here in this World, and Travellers only with him to the new *Jerusalem*, and as Pilgrims must not set their Hearts on things in the Way, but on their Heavenly Treasures. Lay up to your selves treasure in Heaven, for where your Treasure is there will your Hearts be also, *Mat. 6. 19, to 33.* Love not the World nor the things of the World; if any man love the World, the love of the Father is not in him, for all that is in the World, the Lusts of the Flesh, the Lusts of the Eye, the Pride of Life, is not of the Father but of the World, and the World passeth away and the Lusts thereof, but he that doth the will of God abideth for ever, *1 John 2. 15, 16, 17.*

Hence we see, as Christ minded only Heavenly things, so he would raise his People to Heavenly mindedness, and by his description of the World, his purpose is to wean his Peoples affections from it.

Object. But it may be objected, that this Doctrine of the Contempt of the World seems contrary to the Doctrine and Duty of Charity and Christs new Commandment, *Love one another and love your Brethren as your selves*, and that to Believers is also allowed the comfortable use of the Creatures, must not Parents love their Children, Husbands their Wives, and other Relations which in Scripture is commanded as a Duty, like as Industry and Provision for Families, how can this consist with the not loving of the World?

Answer. For answer to this, the Lord Jesus Christ, who is that wonderful Counsellor, the everlasting Father, the Prince of Peace, Wisdom it self, *Prov. 8. 1.* in whom dwells the Godhead bodily, love it self, and Justice it self, doth not teach inconsistent Doctrines,

Doctrines, neither that which is inconsistent with his Holy Nature of Justice, Wisdom, Love, and Charity, but all his Doctrines are Coherent and Harmonious, therefore we must understand him in the Language of the Spirit,

The World may be taken up two ways.

First, As in *Gen. 1.* and *31.* And God saw every thing that he had made, and behold it was very good, and God rested on the Seventh Day, which was appointed a Sabbath, and left off working, and Abode not in the glory or beauty of his works, which were all good; but returned to himself, in that glory with his Father.

Secondly, The World may be taken up, when for Mans sin it was Accursed, *Gen. 3. 17, 18, 19.* and was given into the Hands of the Dragon, and the Prince of the Power of the Air, was made Lord of it, *Eph. 2. 2.* Now in the first sense to love the World as God did, when Man and all things were in Integrity, and to behold and enjoy the World, as God did resting into himself, so admiring God in the Creature, and resting in the Creator; this loving and using the Creature or World, is not inconsistent with the love of God; but to use and delight in the Creature, when under the Curse, Power and Dominion of Satan, and rest on it, and not on God, is inconsistent with the love of the Father.

Secondly, By the words of the Evangelist, *If any Man love the World, the love of the Father is not in him: and by the Apostle James's Doctrine, know ye not, that the Friendship of the World is Enmity with God, whosoever therefore will be a Friend to the World, is the Enemy of God, James 4. 4.* These words must be meant in the second Sense, as when the World by *Adams* Transgression was accursed, and as it were Escheated, and put in Bondage, *Ro. 8. 20, 21.* to Satan the Prince of the Power of Darkness: and not when it stood straight

straight with God, and was all good in his Sight : and by these words, the Love of the Father is not in him, seems an Anathema, and Curse to all the Lovers of the World, as the Apostle elsewhere pronounceth a Curse, if *any Man love not the Lord Jesus Christ, let him be Anathema Marenatha*, 1 Cor. 16. 22. so that the love of the World as it is under the Dominion of Satan in the second Sense, cannot be consistent with the Love and Honour of God.

It cannot be doubted, that the Father having given his Son for a Ransom for Sinners, but with him also he will give them all things, and that they have in his right a surer and better Title to the World, and lawful use of the things thereof, than the Wicked can pretend to, for that the Godly are Heirs of all things, and the Wicked only Usurpers of what they have in possession without right ; therefore by the Doctrine of Mortification, Holiness, and Contempt of the World, they are not forbid, and not only permitted, but commanded a lawful Enjoyment of the Worlds good, but in these different respects.

First, That they shall use the World, as not abusing it, that is, they shall use it as Pilgrims, for the present, sober, and moderate subsistence, to carry them on in their Journeys Heaven-ward, and not to sit down under the shadows of Worldly Pleasures, as the wicked do, whose Portion it is, with a Curse upon it to them, *Wo to you that are Rich, for you have received your Consolation*, Luke 6. 24. but the Godly are not to sit down with the Rich Husbandman, to Solace their Souls only in the things of this Life, lest with him they share of his Judgment, *Thou fool, this Night will I require thy Soul at thy Hand, then whose shall all these things be which thou hast ?* Luke 12. 16, to 22.

Secondly, The Children of God do not, nor should
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rely only on the visible Enjoyments of the Creature as capable of themselves to give satisfaction, but on God by Faith, and on his Blessing to make them useful, *Mans Life consisteth not in the abundance of what a Man hath, Man liveth not by Bread alone, but by every word that proceedeth out of the Mouth of God, Luke 4. 4.*

Behold the Lillies who take no care, and spin not, how they are Cloathed above Solomon in all his glory, the Ravens Sow not, and yet are fed, Luke 12. 22, to 32.

All the Power of the Creation is in Gods Hands, as he hath the Power to restrain, and suspend, or give a Blessing upon the Creatures, so hath he the Store-house of Heaven in his Hands, and he can send such plenty, as there may not be room to store it up in, *Mal. 3. 10.* See all the great and Manifold Promises to his People in Poverty, Streights, and Wants, *Is. 41. 17, 18. Is. 45. 3. I will give thee the Treasures of Darkness, and the Hidden Riches of Secret places.*

Thirdly, The People of God do, and ought to use their Enjoyments vertuously, and do not squander them on unlawful Lusts, and Pleasures, but Moderately use them for their lawful and sober Subsistence, or in Charity, and do use vertuous endeavours and improvements; but the Wicked feed their Lusts upon Gods bounty; wherefore the Lord in his Justice often Blasts their Enjoyments, and either takes them away from them, or makes them a Curse in the Enjoyment thereof, *Ye Eat, and have not enough, because ye spend on your Lusts, James 4. 1, 2, 3. and in that other place, therefore I will return and take away my Corn in the time thereof, See Hosea 2. all.*

The People of God use all the Dispensations of God to them, in Sobriety, and vertuous Industry, and depend upon God for a Blessing to their Indea-
vours, but the Wicked live voluptuously in their
Enjoy-

Enjoyments, and do not principally ascribe to God, the success of their Husbandry, nor depend on him for it and therefore, in the Justice of God, he either takes from them what they have, or Blasts their Enjoyments in the success of it; see the Parable of the Sluggish Servant, in mis-improvement of the Talent, which was taken from him, and he punished with utter Darkness; see Gods Judgment upon such as do not trust God with a Blessing upon their Labours, Mat. 25. *Because thou hast forgotten the God of thy Salvation, and not remembered the Rock of thy Strength, therefore shalt thou Plant pleasant Plants, and set them with strange Slips, in the Day shalt thou make thy Plant to grow, and in the Morning shalt thou make thy Seed to flourish; but the Harvest shall be a heap in the Day of grief, and of desperate Sorrow, Is. 17. 10, 11.*

See that other Eminent place for this purpose, they Hatch Cockatrice Eggs, and weave the Spiders Webb; be that Gate of their Eggs Dyeth, and that which is crushed, braketh out into a Vyper, their Webbs shall not become Garments, neither shall they cover themselves with their Works, their Works are Works of Iniquity and Violence is in their Hands; Is. 59. 5, 6.

See farther to this purpose, Ye shall Sow your Seed in vain, and your Enemies shall eat it, I will make your Heaven as Iron, and your Earth as Brass; and your strength shall be spent in vain, for your Land shall not yield her increase, neither shall the Trees of your Land yield their Fruit, Lev. 26. 16, 17, 18, 19, 20, 21, 22.

They shall eat, and not have enough, they shall commit Whoredom, and not bring forth; because they have left off to take heed to the Lord, See Job 8. 11. to end. Hosea 4. 10.

Consider that further Judgment upon the Wicked, who trust to the Flesh, and not to God, ye have Sown much, and bring in little, ye eat, but ye have not enough, ye drink, and are not satisfied, ye Gloath you, but

there is none warm, he that earneth Wages, earneth to put in in a bag that hath holes, Haggai 1. 10. 11.

See the Manifolde Judgments of God Denounced against Vanity, Pride, and Prodigality, and it shall come to pass, instead of a sweet smell, there shall be a stench, and instead of a girdle there shall be a rent, and instead of well set Hair baldness, and instead of a stomacher a girdle of Sackcloth, and burning instead of Beauty; II. 3. 16. to end.

Fourthly, The Wicked spend and use the Creatures to their own Pleasures, and live in the delight of them, but the Godly are Dead to the World, and delight in nothing but in Christ, *I am Crucified to the World, and the World to me, nevertheless I live, and yet not I, but Christ that liveth in me, and the Life that I live in the flesh, is by the Faith of the Son of God, that loved me, and gave himself for me, Gal. 2. 20.*

From hence and other Scriptures and History of the Saints Lives, we see the different usage of the Godly and Wicked, the Saints are Dead to the World, and their Delight and chief Satisfaction is in God, the Wicked make the World their God, and sole Delight, and glut themselves with Satiety in it; but the Godly can find no Contentment in the Creature, but with Reference to God in Christ Jesus, and make him their chief Delight, and cry out, *none but Christ*, and this is the Prohibition of the Gospel, that we should not love Father, Mother, Brothers, or Sisters, or our own Life more than God, *Mat. 10. 37, 38, 39.* but God doth not forbid the lawful use of the Creatures, but only forbids using it in Vanity, Superfluity, and Prodigality.

Secondly, In being of the same Mind with Christ, is not only to Act, Do, and propose the same things with his Father, but also to do all, and suffer all for the Glory of God.

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The Worldlings kill their own Hand, and Sacrifice to their own Net, and say, their own Hand hath done it, and ascribe the glory of all the Enjoyments they have to themselves, or to the Creatures in which they delight, and say, *These are the Rewards which my Lovers and Companions have given me*, Hosea 2. 12, 13.

Nebuchadnezzar ascribed all to his own Power and Glory, *Is not this great Babylon that I have built for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty?* and see the Event, and Gods Just Judgment upon him, while the word was in his Mouth, there fell a Voice from Heaven, saying, *O King Nebuchadnezzar, to thee it is spoken, the Kingdom is departed from thee, and they shall drive thee from Men, and thy dwelling shall be with the Beasts of the Field; they shall make thee to eat Grass as Oxen, and seven times shall pass over thee, until thou know that the most High Ruleth in the Kingdom of Men, and giveth it to whomsoever he will*, Dan. 4. 30, 33, 34.

See the Pride of Herod, and taking to himself the glory due to God, and the fatal Judgment of God on him for it, *And immediately an Angel of God smote him, because he gave not God the glory, and was eaten of worms, and gave up the Ghost*, Acts 12. 21, 22, 23.

On the other Hand Christ set the Fathers glory before him, as the chief Scope and Design of all his Actions and Intentions: When his supposed Father Joseph, and his Mother sought him with Care, and came back to Jerusalem, and found him in the Temple disputing, they told him they had anxiously sought him, he answered not with Apology or Excuse, but said, *How is it that you sought me, wist ye not, that I must be about my Fathers Business?* Luke 2. 46, 49.

We see that he placeth all his Business in the Honour, and doing of the Will of God, yea, he placeth

ceti his Esteem on all such, and accounts such only to be his Relations, as obey his Fathers Will, *And Jesus answered and said to them, these are my Father, Mother, and Brethren, which hear the Word of God, and do it, Luke 8. 21.*

We see in all the Miracles and Wonders Christ wrought Curing Diseases, and Raising the Dead, he Exhorts to the giving of glory to God, and more particularly in that Famous place, *Thus saith the Lord, let not the Wise Man glory in his Wisdom, nor the Rich Man glory in his Riches, neither let the Mighty Man glory in his Might, but let him that glorieth, glory in this that he knoweth and understandeth me, that I am the Lord which exerciseth loving Kindness, Judgment, and Righteousness in the Earth, for in these things I delight, Jer. 9. 23, 24.*

Thus then ought all the Followers of Christ, to have the same mind that was in Christ Jesus, that is to set Gods glory as the chief Scope of all Designs and Actions before them, *He that gloryeth, let him glory in the Lord, and whatsoever we do, whether we Eat or Drink, let us do all things to the glory of God, 1 Cor. 1. 31.*

The World was made by God, and for his Honour, therefore all should be ascribed to him, hence we may find, whether the same mind be in us, which was in Christ Jesus, if we do what he did, and to the same end and glory of God, therefore it becometh us to bring all our Actions and Purposes to this Touch; for if they be not of this stamp, they are Reprobated Counterfeit, and will not be allowed in the Ballance of the Sanctuary, for all the Children of God are led by his Spirit, wherefore we must try the Spirits, whether the same mind be in us, which was in Christ Jesus; know ye not that Christ is in you, except ye be Reprobates, but ye are not in the flesh, but in the spirit, if so be that the spirit of God dwelleth

leth in you ; now if any Man have not the spirit of Christ, he is none of his ; and if Christ be in you, the Body is Dead becaule of sin, but the spirit is life, *Rom. 8 9, 10, 11.* because of Righteousness ; but if the spirit of him that raised up Jesus from the Dead, dwell in you, he that raised Christ from the Dead, shall also quicken your Mortal Bodies, by his spirit that dwelleth in you, *Re 9 10, 11.*

Thirdly, Unity of Spirit is to be one in Knowledge, there is nothing raiseth Mans thoughts more than desire of Knowledge, and nothing Magnifieth Man more than Knowledge, and herein both Man most excel all other Creatures, not only that God hath made them Lords over the Creatures, but that he hat endowed him with a Rational Soul, capable of understanding above other Creatures, and in nothing is the Power, Wisdom, and Goodness of God more eminent, than by the different measure of Knowledge bestowed on Mankind ; Man in general, exceeds all other Creatures in Knowledge and Ingenuity, but every Generation and Nation exceed others at such a Rate, so as what in one Age, or Generation, is a Riddle, and hid as a Mystery, in another it is Perspicuous clear and easie, so that the knowledge of things is the darling of Ages.

Although we have the Sun, Moon, and Stars, the Fabrick of Heaven, Earth, and the Seas, the indefatigable and daily Travels of Discoverers, and the use of Reading, and the Antients to inform us, either of the parts of the Earth, and Treasures thereof, yet are we still to seek, as well of the Parts, as Treasures of things undiscovered.

The New Inventions of Mens Ingenuity, or the secrets of Nature and Power of Art, make it true which *Solomon* saith, he that increaseth in Knowledge, encreaseth in Sorrow, because the Soul of Man is restless, and the account of the Idolatry, Wicked-

ness, and Rebellion of Man on Earth, is just cause of Sorrow, Grief, and Mourning, because of the Dishonour of God, and Destruction of Souls by sin; nevertheless Knowledge is so choice a thing, that it makes some Men eminent in understanding, as much differ from others, as Man generally differs from a Brute. so that the Schools of understanding are both courted and desirable.

Now if the knowledge of the things of this World, be so desirable and excellent, how much more is the knowledge of God, things of God, and Eternal Excellency, which Nature cannot Fathom? and tho' we had all the Books Written, and attained to all Human Learning, and had all the Host of Heaven, and Creation under the Sun to instruct us, yet thereby can we not be instructed, or learn the Mystery of Mans Redemption, or know Regeneration and Newness of Life, or power of God in the Spirit, much less be able to find out the Eternal purpose of God, to the souls of Believers, or to apprehend that fruition of glory, that Believers are intitled unto, and shall enjoy Eternally in Heaven, wherefore if we must be Wise to eternal Life, we must be Fools to this World, for according to Solomon, *The fear of the Lord is the beginning of Wisdom*, Prov. 1. 7. *So that if any Man lack Wisdom, he must ask it of God, who giveth to all Men liberally, and upbraideth not*, James 1. 5.

If the Excellency and Advantage of knowing the perishing shadows of Earthly things, lead Mens desire so much after that, much more may we be Encouraged to seek after the knowledge of God, and of spiritual things.

First, For that in Human knowledge, there is no perfection, we see in all Ages, Countries and Nations one Generation exceedeth the other in knowledge and experience, and in one and the same Age,
one

one Man far exceeds another, in so much that the Wisdom of one, is ridiculed by the other.

Secondly, All Human knowledge leaves a Man in this life, yea, a Man often so Declines in his Intellectuals, that his own Life is his Burden, and he becomes a Child or Brute.

Thirdly, Mans knowledge is his Burden, because he can attain no satisfaction thereby, it having no end or perfection, so as all his Life is Anxiety, Trouble and Sorrow, Witness Solomon, *Ecl. 2. Chap. 3. all. Ecl. 1. 2. 12.*

Fourthly, The knowledge of Human things puffeth up, and driveth a Man often so above his level, that many Learned in Discontent, have run into Distraction, and strangled themselves; but the Sanctified knowledge of God and spiritual things, have the quite contrary qualities and effects.

First, Divine knowledge is to choose a thing, that the more a Man hath of it, he becometh the humbler, abaseth himself, and adores God the more, therefore have I uttered that I understood not, I have heard of thee by the Ear, but now mine Eye seeth thee, wherefore I abhor my self, and repent in Dust and Ashes, *Job 42. 3, 5, 6.*

Secondly, As Human knowledge is a Burden, Divine knowledge is a Delight, because the more a Man knoweth, he humbleth himself the more in sense of his own Vanity, and is confirmed in his knowledge, because by Divine Wisdom, he sees all the steps Coherent, and tend to his building up in God, and so delights in that knowledge, *then shall we know if we follow on to know the Lord, Hosea 6. 3.* here is Assurance of Attainment, which is not in Human knowledge, witness such who spend their Time, Life and Substance, in pursuing after that phanciful Foppery, commonly called the Philosophers

phers Stone) who for most part dye fools or beggers, if not both.

Thirdly, As the knowledge of Human things fail and leave a Man in this Life & the knowledge of God and spirituals attend a Man here to his Grave, and grows and Conducts him, not only to his Grave, but also to Heaven. *Bl ss'd are the Dead that Dye in the Lord, they cease from their Labour, and their Works follow them, Rev. 14. 13.*

Their knowledge of God in Faith is their Guide and Comfort, Christ hath promised to send to his People for their Guide, and Comfort the Holy Ghost the Comforter, Even the Spirit of Truth, which the World receiveth not ; because it knoweth him not, but ye know him, and he dwelleth in you, and shall be in you ; I will not leave you, I will come to you, *Jo. 14. 16. 17.*

Fourthly, As the knowledge of Human things is imperfect, and therefore Mens burden, and the cause of such Imperfection may be,

First, Gods Wisdom to keep Man from boasting of himself, so it may be from the changeableness of Human Objects, in reference to times and seasons, and also from providential Influence, on the Speculative part, making it more acute in one Age, than in another, to shew the absolute Dependence of all Creatures on the Influence of Providence, as shall best please God so the Wisdom and Knowledge, which is from above, and dispensed to Christians on this side of time, is also clouded and narrow, imperfect, and but in part, not that the Wisdom of God can be dark, but the manifestation thereof may be so said to be, in relation to that full fruition after enjoyed, for that either Wisdom which is God himself, *Prov. 8. 1. all.* Thought fit to let out no more of himself to Believers, then might be necessary to the Discovery of Carnal and Sinful Vanities, and be a guide

guide to lead them to Heaven, in longing Appetite after the more Glorious knowledge of himself.

Or Secondly, For that our Crazy and Earthy Vessels, as old brittle Bottles, were incapable to receive such inexpressible Communications of himself, and these Eternal Mansions of Felicity, which are Treasured up in Christ Jesus for the Saints and therefore he allows them no more here, than is fit with Comfort to wait them in upon Eternity, and then for the further Manifestation of his own glory, goodness and wisdom, doth exchange our Mortal and vile Bodies of Dust, not able to receive such glory, into immortal Bodies, and then doth manifest himself to the full to the Saints, who then shall see, not in a shadow only, but plainly as they are seen, that their glory may be full, for we know but in part, and prophesie but in part but when that which is perfect is come, then that which is in part shall be done away, for now we see through a glass, darkly, but then face to face. now I know in part, but then shall I know, even as I am known, 1 Cor. 13 9, 10, 13. and this is that Mystical Union of the Spirit, by which the Saints are made one with God in Christ Jesus, in that inexpressible knowledge and sight of God, whereby they shall be able to stand in his presence, face to face, and behold his glory, and rejoyce in it.

The Second Branch of Union with God is Holiness, God is essentially Holy, and Holiness it self, [whose Name is Holy] Isa. 51. 45. and can as well be divided from himself, as from Holiness; so who are one with God, must be Holy, and to be Holy, is to be partakers of the Divine Nature.

Christ the only begotten Son of God, and express Image of his Person, whose Errand to the World was, only to Reconcile God to Man, knowing how
Essential

Essential Holiness was to the Bargain, he and all the Prophets and Apostles Preach up Holiness.

Holiness and Righteousness is the chief piece of the Saints Armour, to fight the Battels of Christ, *Eph. 6. 14.* and is that Image of Christ, to which Believers must be Conformed to, *Eph. 4. 24.* and *Colo. 3. 10.* and by which they are distinguished and known.

Holiness is that Cloathing of the Saints, who sit with God on his Throne in his Kingdom, these are the White Robes washed in the Blood of the Lamb, and the Brides Wedding Garment, spoken of in the Gospel, for the clean Linnen is the Righteousness of the Saints, *Rev 7. 14.*

Object. But to this it may be Objected, that Christ is made to us of God, Wisdom, Righteousness, Redemption, Salvation, and Sanctification, *1 Cor. 1. 13.* so we need take no care for inherent Holiness in our selves, but may sit down and rest on his imputed Righteousness, and Rely on his Justification.

Ans. To which may be answered thus, That it is most certain that Christ is Sanctification and Redemption to Believers, and that they are Cloathed with his imputed Righteousness, in the Eyes and acceptance of God, and by his Stripes they are healed, and all that Saints could do, would never make Attonement for Transgression, and although Christ by his Death, hath most sufficiently satisfied Justice for our Offences, and that thereby the Father in him is well pleased, nevertheless, as he hath promised to Reconcile us to the Father, and hath actually Reconciled such as believe in him, and hath to them purchased Eternal Salvation by his Blood, and having procured for them Heavenly Mansions, to make them Companions with himself, and his Father, Angels
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and Saints, there is a necessity for an Inherent Holiness, with which they must be cloathed as that Wedding Garment, and attire suitable to the Bride, in such Heavenly Mansions, where no unclean thing can enter in, *Rev. 21. 27.* and this cloathing and garment is the renewing the Children of God in their Nature, all things are made new, old things are done away, *2 Cor. 5. 17.*

We must forsake and crucify the World, we must dye to sin and live to righteousness, we must be planted in his Death, that we may live in the likeness of his Resurrection, *Rom. 6. to 19. Gal. 3. 27. Col. 2. 10, to 14.*

We must put on the Nature of Christ in Spiritual Holiness, Circumcised without hands, putting off the Body of Sin, and are quickned with Christ by his effectual working of Grace. The Affections must be above the Creatures, and the new Man renewed by Knowledge after the Image of him who created him, *Col. 3. 10.* The Saints live no more to the Flesh, but are dead to it and live by Faith, I am crucified to the World and the World to me, nevertheless I live, but not I, but Christ that liveth in me, and the Life that I live in the Flesh, is by the Faith of the Son of God, who loved me, and gave himself for me, *Gal. 2. 20.* God forbid that I should glory in any thing save in the Cross of Christ, in whom the World is crucified to me, and I to the World, *Gal. 6. 14.*

Thus then inherent Righteousness, and holiness of the Saints, is that which qualifieth the Soul for union with God in Christ Jesus; and this holiness though inherent to the persons of all Saints, is not their own growth or product, but is the gift of, and special working of the Spirit of God, he it is alone that gives the new Heart, and creates in them a
clean

clean Spirit, and takes from them the Heart of Stone, and fits them for this union.

The Third branch of Saints Union with God, is their being one with him and Christ in love. In them and thou in me, that they may be perfect in one, and that the World may know that thou hast loved them, as thou hast loved me, before the World began, *John* 17. 23.

Love in its perfection is the Darling of all Christian Vertues and Graces, and is such essential part of Holiness and Divine Nature, that it cannot be without it, as God is Holiness, Wisdom, Goodness and Righteousness, so is he love it self; Let us love one another for love is of God, and every one that loveth is born of God, and knoweth God, and he that loveth not, knoweth not God, for God is love, and he that dwelleth in love, dwelleth in God, and God in him, *1 John* 4. 7, 8, 16.

Love is Christs chief command, and from his own example, a new Commandment I give unto you, that you love one another, as I have loved you, by this shall all men know that ye are my Disciples, if ye love one another, *John*. 13. 34, 35.

Love as the Character and Mark of a Christian, is not only a naked and bare profession of kindness and friendship, but consists in these two:

First, In a firm and constant sympathy of, and with any, in any afflicted state or condition.

Secondly, In a constant, chearful, and ready supply of the wants of others, as far as their abilities will reach.

First, This love consists in a constant and tender sympathy in all troubles, afflictions, and distresses, in Body, Spirit, or Estate, like as Christ was; In all their afflictions he was afflicted, and the Angel of his Presence saved them, in his love, and in his pity

pity he redeemed them, and bore them all the days of old, *Isa. 63. 9.*

There is denounced a severe curse and wo against such as are at ease, and unconcerned in the case of Gods afflicted People. Wo to them that are at ease in *Zion*, and forget the afflictions of *Joseph*, *Amos 6. to 7.* Charity and Sympathy either to the Church of God in general, or to any of the particular Members or Saints, is the great badge ornament and character of Christians, *1 Cor. 13. 3, to 7.* Love is to be in amity and unity, and not in contention one with another, love thy Brother as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another, *Gal. 4. 14. 15.*

Christians should consider the height, depth, and full extent of Gods love towards them: which is a mystery passing knowledge, that we may be filled with all the fulness of God, *Eph. 3. 18, 19.*

Christians in one anothers afflictions, should incorporate themselves in that holy cement of love, or mutual sympathy and assistance, to comfort, uphold, assist and relieve one another, under their several afflictions: see the woful character of such as do not relieve and love his Brother; If a Man say, I love God, and hateth his Brother, the love of God is not in him, he is a Liar, for he loveth not his Brother whom he hath seen, and how can he love God whom he hath not seen, *1 John 4. 20.* And this command have we from him, that he that loveth God, loveth his Brother also, and he that loveth not his Brother is a Murderer, and no Murderer hath Eternal Life abiding in him, *1 Joh. 3. 15.*

Secondly, The second branch of Divine Love, approved of God to make up the Union of the Saints with God, is that laying out the Bowels of charitable assistance, in the supply of the Saints necessities, like the good Samaritan in the Gospel,
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not only to see and pity his affliction and condition; but to support it : God is not only a bare Spectator of our misery and maladies, but also a healer of all our wounds, and is that only Physitian of *Israel*, and hath, and applies that balm of *Gilead*. even the Balsom of his own Blood to cure us; hereby know we the love of God for us, because he laid down his Life for us, and we ought to lay down our life for the Brethren, 1 *John* 3. 16. But who so hath this Worlds good, and seeth his Brother have need, and shutteth up his Bowels of compassion from him, how doth the love of God dwell in him? 1 *John* 4. 9. If God so loved us we ought also so to love one another. Greater Love hath no man than this, that a Man lay down his Life for a Friend, *Joh*. 15. 13, to 18. The Duty of Christian charity is recommended and commanded as the evidence of Christian sincerity. The blessing is to the liberal, the liberal Soul shall be made fat, and he that watereth shall be watered himself, *Pr*. 11. 24, 25, 26. See the exhortation from Christs own example. But ye know the Grace of our Lord Jesus Christ, that tho' he was Rich yet for your sakes he became poor, that ye through his Poverty might be Rich : and that famous exhortation, consider them that are in bonds as being bound with them, and such as are in adversity, as being your selves in the Body, *Hebrews* 13. 3.

See how the Apostle *James* challengeth a naked beholder of the poor, naked and indigent ; If a Brother or Sister be naked and destitute of daily food, and one of you say, depart in Peace, and be you warmed and filled, notwithstanding ye give them not these things which are needful, what doth it profit? *Jam*. 2. 15, 16. So that it is not bare profession which makes Love, but the fulfilling of the Commandment, love thy Neighbour as thy self, as Christ loved his Church and laid down his Life for her,

her, so ought we also for whom Christ died. Hence we see how great is the Priviledge of Believers for whom Christ both died and is risen again, and taken possession of Heaven for them, and that the Father will love them with the same love, with which he loved his only Son, before the World was, so Believers should not be affraid, for Love admits no fear; There is no fear in Love, for perfect love casteth out fear, because fear hath torment, he that feareth is not made perfect in Love, 1 *John* 4. 18.

What quiet and comfort therefore may Believers have, who find that love of God constraining them to wait on him by Faith, may with *David* say, we will not fear what man can do unto us, and with the Apostle, if God be with us who can be against us? be of good courage for God will strengthen your Hearts.

Fourthly, As the Saints are one with God and Christ. 1. In Spirit. 2. In Holiness. 3. In Love. So 4. In Glory, which is the highest priviledge imaginable, and is clearly held out in the Text; And the glory thou hast given me, I have given them, that they may be One even as we are One. Father I will that they also which thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, *John* 17. 22, 24. And as God so loved the World, that he gave his only begotten Son to dye for Sinners, so Christ continues his Love, that he will have all for whom he died, to share of the same glory with himself, and this is the highest exaltation and expectation of the Saints, contrived by the Wisdom of God, and accomplished by the Death and Resurrection of Christ, and his being set down at the right hand of Glory for us.

This superexcellent state of the Saints Glory, and Eternal Happiness, is branched out in a fivefold confide-

consideration. First, In their blessed Death. Secondly, Their Spiritual and Immortal Bodies. Thirdly, Their being admitted into the Presence of God and Host of Heaven. Fourthly, Their being continued in that State for ever. Fifthly, All Sorrow, Tears and Mourning to be everlastingly done away.

First. Man in his first Creation was made Lord of all Creatures; and tho' after his Fall, by the Wisdom of God, and infinite Love of Jesus Christ, was reconciled to God by a new Covenant of Peace, nevertheless was continued in a Prison of Clay, subjected not only to all Natural weakness, sickness, cold, hunger, thirst, and other natural infirmities of the Flesh, and uneasiness of Life; but also while in the body, obnoxious to the Temptations of Sin, and grief of Soul, through the weakness of the Spirit, under the clog and coverture of the Flesh, as the experience of all Men Witness, that this Life is but Labour and Sorrow; therefore the Wisdom and Goodness of God, and love of Christ Jesus, hath so contrived that the Soul (a Prisoner) to misery and infirmities, should have the Chains of Mortality knocked off by Death, and be let free to Eternal Life. And this is the first step of Saints effectual Happiness. The Holy Apostle clearly testifieth, that whilst we are in the Body we are absent from the Lord, and therefore not only we but the whole Creation groan under these Infirmities, and long for the Liberty of the Sons of God, even the Redemption of our Bodies: and therefore it's revealed that Death is as it were the opening of the Prison Door, to the Prisoners of Hope, to set them at liberty from all the miseries of Mortality and Temptations to sin, and gives them a free Pass to the Land of Rest. *Blessed are the Dead that dye in the Lord, they cease from their Labours and their Works follow them.* Rev. 14. 13. And this is a great

great Consolation to Believers, for as Death is the end of all Fleshly pleasures, it's also the end of all sin and Misery, so the way of Death and the Grave ought not to be loathsom or irksom to them, for that Christ the Captain of our Salvation hath proved both ways, and for us led Captivity Captive, O Death where is thy Sting, O Grave where is thy Victory? and the last Enemy is Death, who is led Captive by Jesus Christ, he will swallow up Death into Victory, he will Ransom them from the power of the Grave, I will redeem them from Death, O Death, I will be thy plague, O Grave, I will be thy Destruction; Repentance shall be hid from mine Eyes, *Hos. 13. 14.*

The Second instance of Eternal Happiness, is to have Spiritual Bodies. The glory of Heaven and presence of God, which is Eternal Happiness, being designed for the Saints, therefore the Lord in his Eternal Wisdom, hath contrived and fitted them for it; for as Flesh and Blood cannot inherit the Kingdom of God, nor Corruption Incorruption, so the Lord doth provide his Saints Spiritual and Incorruptible Bodies, capable to receive these Spiritual Manifestations of his Glory, and of Christ, and all the Heavenly Host, *1 Cor. 15.* read all.

As this is an Eminent Instance of Eternal Happiness, that Believers shall be Cloathed with Spiritual Bodies. like that of Christs, so it may Minister great Consolation to Afflicted Misers, that the time doth not only hasten, in which they shall be delivered from Misery, but that also they shall have Bodies incapable of any misery.

The third Eminent instance of this Eternal Happiness, is to be admitted into the Fellowship of Christ, and all the Heavenly Host, that they may be with me, where I am, *Jo. 17. 24.* It is usual to Strangers to inquire into all the Magnificence of all

Countries where they Travel, the Queen of *Sheba* came to see the glory of *Solomon*, *Hezekiah* shewed to the Ambassadour of the King of *Babylon*, all his Glory, Power, and Wealth, but what's all the Earthly glory. but Poppet shows, to the glory of God, which is above Human reach? and as the greatest Honour Kings can give their Subjects, is to admit them into their presence, and constant Fellowship, so this is the Chief Dignity of Saints, that they are admitted into the immediate presence of God and Christ, and that not under a Cloud or Vail of the Flesh, as *Moses* saw God in the Mount, and as the Lord appeared in the Camp of *Israel*, and at the Door of the Tabernacle, but face to face, to behold the fulness of his glory ; for when we are under the Clog of these Earthly Bodies, we cannot behold the Majesty of God. but when we are Clothed with these immortal Bodies, we shall see as We are seen, and know as we are known. 1 Cor. 13. 9. 10. 11, 12. And as the glory of God himself is sufficient for all admiration and Satisfaction, so the sight of the glorious Host of Heaven cannot but be exceeding delightful, to see the sufferers for Christ, enjoy the reward of their Patience and Faith ; to him that overcometh, will I grant to sit down with me on my Throne, even as I overcame. and am set down with my Father on his Throne, Rev. 3. 21. These are they which came out of great Tribulation, and have washed their Robes in the Blood of the Lamb, therefore are they before the Throne of God, and serve him Day and Night in his Temple, and he that sitteth on the Throne, shall dwell amongst them, Rev. 7. 14, 15 This is the patience of the Saints, these are they that keep the Commandments, and the Faith of Jesus, these sing the Song of *Moses*, Rev. 14. 4, 12, 13. These are the Souls of those who were beheaded for the Name of Jesus and the Word of God, Rev. 15.

3, 4. *ch.* 19. 7, 8, 9. *Rev.* 20. 4. These are they which were invited, and prepared for the Wedding of the Lamb. See the Apostles Description of the Heavenly Society but ye are come unto Mount *Sion*, the City of the living God, the Heavenly *Jerusalem*, and to an innumerable Company of Angels. to the General Assembly, and Church of the First-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of Sprinkling, which speaketh better things, than the Blood of *Abel*, *Heb.* 12. 22, 23, 24.

As it's no small part of Eternal Happiness to be admitted into the immediate presence of God, so is it to be continued there to all Eternity.

The greatest favourites have fallen. *Haman* was Hanged, and *Achitophel* Hang'd himself, because his Court fell but the Favour of God is for ever, he that abideth in the Will of God, shall indure for ever, 1 *Jo.* 2. 17. his People are all Sealed and Marked, they are made Pillars of the Temple of God; have his Name on them, and can go out no more, they are before the Lord Day and Night, *Rev.* 3. 12. and dwells with him, they are Heirs of all things, and can never fall from the Favour of God, *Rev.* 21. 7.

Fifthly, As the Saints of God are Eternally in his presence, and so confirmed in their Happy State, that they cannot fall, so they have all after Pain, Sorrow, Grief and Trouble, wiped off and secured from it, they shall Hunger no more, nor Thirst any more, there shall no Sun light on them, nor any Heat, for the Lamb shall feed them, and lead them unto living Fountains of Water, and God shall wipe away all Tears from their Eyes, and there shall be no more Death, nor Sorrow, nor Crying, neither shall there be any pain, for the former things are passed away :

This is the Portion of Believers in their Eternally Blessed Estate; of all which, these improvements may be made.

First, Compare Man in his Estate of Nature and Misery with him, in his Estate of Grace and Glory.

Secondly, Believe the promises to Believers.

Thirdly, Be Comforted, and rejoyce in the Faith of Salvation promised in the Gospel.

First, Man in his best Estate is altogether Vanity, *Ecl. 2. 11. ch. 13. ch. 4. ch. 5. 12, 17.*

Secondly, In Relation to Corruption, his thoughts are impure, all his Thoughts and Imaginations Evil, and only Evil continually, *Gen. 6. 15. Mat. 15. 19.*

Thirdly, As to performances, all our Righteousness are as filthy Rags, and Menstruous Garments, the whole Head sick, the whole Heart faint, *Is. 1. 5, 6. ch. 64. 6.*

Fourthly, Heart Deceitful, a Body of Death full of all Evil, *Fer. 17. 9. Rom. 7. 18.*

Fifthly, Darkneſs without Light, or knowledge of God and his truth, or the Redeemer, *Tit. 3. 3. 1 Cor. 6. 9. Eph. 2. 1, 2, 3, 11, 12. ch. 5. 8.* This being the Picture of Man in Nature without Grace, Let us view him in Christ, and renewed.

First, All glorious within, Holiness to the Lord, Heir of all things, all things yours, *Rev. 21. 7. Rom. 8. 32.*

Secondly, Made sure a Pillar in the Temple of God, go out no more, hath Gods Name and City on him, his Robes washed in the Blood of the Lamb, *Rev. 3. 12. ch. 7. 15, 16, 17.*

Thirdly, Continually in Gods presence, *God Dwells with them, Rev. 3. 21.*

Fourthly, Crown'd with Everlasting Happiness
and

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and Glory, no more Sorrow nor Pain, the former things are past away, *Rev. 21. 3, to 8.*

Secondly, Believe Gods promises, and rejoyce in them.

First, Is Man lost by Nature, and the Heir of Wrath, and hath Christ dyed for sinners? *Eph. 2. 3. Rom. 5. 6, 7, 8.*

Secondly, Hath God promised Redemption by his Blood, and Eternal Life on Faith in him? *Jo. 3. 16, 17, 18. Rom. 5. 9.*

Thirdly, Hath he said in vain, seek ye my Face and live? *Is. 45. 19, 20.*

Fourthly, Is he in Compliment, who is he that walketh in Darkness, and hath no Light, let him Trust in the Name of the Lord, and stay on his God? *Is. 50. 10.*

Fifthly, Are his professions of Love and Care a dry, and only Complimentive, and not Real? *Is. 49. 15, 16. read all.*

Sixthly, Does the free Market of Grace Merit no Admiration, Thankfulness and Credit? *Is. 55. 1, 2, 3.*

Seventhly, Are not these words of him that cannot lye, Dissemble or Deceive? As I live saith the Lord, I desire not the Death of sinner, but rather that he should repent and live: Come and let us reason together saith the Lord, though your sins be as Scarlet, I will make them as Wooll, though they be red as Crimson I will make them as Snow. Come unto me all ye that Labour and are heavy Laden, and I will give you rest, *Is. 1. 18. Mt. 11. 28.*

Eighthly, Is not this Christs own Voice, Behold I stand at the Door and knock, if any Man will open to me, I will come in, and he shall Sup with me, and I with him. And to him that overcometh, will I give to sit with me in my Throne, even as I overcame, and am set down with my Father in his

Throne ; *Rev. 3. 20, 21.* Now how great was the Stupidity and Folly, not to believe these Fatherly Invitations, and Comply with them, that we may be Eternally Happy.

Inference, Though Man by Nature in the above Description be inexpressibly Miserable, yet not without Remedy by Faith in Jesus Christ, who dyed for a sinner, and Salvation and Eternal Life promised to Believers in him, *Rom. 5. 5, 6 7. Jo. 3. 16, 17, 18.* wherefore we should take Heart, Courage, and a patient waiting on him. And for our Assistance and Encouragement,

First, Under the deep Sense of Mans Misery in the condition of Natural sin, as in the preceding Description of Man with a continual Lowliness and Humility of Mind, as a check to Pride, Self, and Sin, looking into Mans Character, when any thing of Sin or Temptation offers, and with the Apostle cry out, O Wretched Man that I am, who shall deliver me from this Body of Death. *Rom. 7. 24.*

Secondly, Have deep Admiration of the height and depth of the unsearchable Love of God in Christ Jesus, who hath made Christ to Believers all and in all. *Eph. 3. 17, 18, 19. Col. 3. 11.*

Thirdly, Be Reconciled to the Cross of Christ and Affliction, as the happy means of Reconciling thee to God ; before I was Afflicted, I went astray, but now have I learned to know the Law : I will return to my place, and hide my Face, until they acknowledge their Iniquities, seek my Face, in their Afflictions they will seek me early, *Hos. 5. 15.* I have refined thee, but not with Silver, I have chosen thee in the Furnace of Affliction. *Is. 48. 10.* I will bring her into the Wilderness, and there I will allure her, and speak Comfortably unto her, *Hos. 2. 14.* I reckon that the present Afflictions of this Life, which are but for a Moment, are not worthy to be compared

red to that exceeding weight of glory, that shall be revealed in us, 2 Cor. 4. 17, 18.

Fourthly, Ly patiently under the Rod, until the time of thy Deliverance come, and quarrel not with the Instruments of thy Chastisement, hear the Voice of the Rod, and who hath appointed, wait for the Vision though it tarry it will speak, *Hab. 2. 3.* Say with *David*, Lo here am I, let him do with me, what seemeth good in his sight, 2 *Sam. 15. 25, 26.* as with the Apostle, I have learned in every condition therewith be content. I know how to want, and how to abound, *Phil. 4. 11, 12, 13.* I will bear the Indignation of the Lord, until he plead my Cause, and Execute Judgment for me, *Mic. 7. 9.*

Fifthly, Believe it to be a Truth, and be Comforted in it, that all things work together for good, to such as wait for him, and that the end is Eternal Life in Jesus Christ *Ro. 8. 28.*

Faith and Salvation are inseparable Companions, as well from the Covenant of God in Christ Jesus, as from the Fidelity, Power, Promise, and good Will of God, and this alone is able to answer all the Cavils of Malice, and Disquiet, or Discouragement; which may arise from the Consideration of the meanness or misery by Nature, or under the sense of Mans weakness under his sinful Condition; in this, that he that believeth, shall have Eternal Life, *Jo. 3. 16, 17, 18.* for though Man in his best Condition by Nature without grace, be a meer Picture, Shadow, Vapour, Bubble, and like a Bell upon the Water, or dew on the Grass that withereth, his whole Life Labour, and Sorrow, Vanity, and lighter than Vanity, so as he desireth Death rather than Life, and at Death is the end of all his glory, and his Misery is endless, in Everlasting Destruction, as in the foregoing Description; hence is the unspeakable Consolation of Believers, that the Covenant of God is everlasting, not

of the things of this Life only, but also of the Life to come, the gifts and calling of God are without Repentance, and herein doth the excellency of the Covenant of grace exceed that of the Covenant of Works, with Man in his first Creation.

First, The first state and Condition of Man naturally considered, was of the things of this Natural Life only; but the New and second Covenant, is of things of this Life, and also of that which is to come, so that the New Covenant which hath the promise of this Life, and of that also which is to come, is more valuable than the other: *Godliness is great gain*, 1 Tim. 4. 8, &c.

Wherefore Christ adviseth us not to store up perishing things, but rather the Kingdom of God, and his Righteousness, *Mat. 6. 19 to 24.*

Secondly, We see in Natural Mans Description, what a slippery thing he is, and the meanness of his Condition, and where all with him ends; but the Enjoyments of the New Covenant, is the Inheritance of all things which perish not, nor change, *Ro. 11. 29.*

Thirdly, To this New Covenant belong Privileges, which make Happiness here, and Eternally hereafter, by all which the Fellows of this Covenant are endowed with the greatest privileges, and assisted with the Richest promises that infinite Wisdom, and Goodness, thought fit to make a happy State here, and Eternally hereafter.

Fourthly, The excellency of this Covenant is such, that the privileges thereto belonging, qualifies and secures the Heirs of this Covenant against all vicissitudes in this Life, and fits and moulds them for the Enjoyment of that Eternal State, provided and secured by this New Covenant, the infinite Wisdom and Goodness of God, designing to make Believers, Citizens of the New Jerusalem, made without Hands, eternal

eternal in the Heavens ; alters and changes the whole frame of Man from what it was formerly in Nature, and squares him to that Heavenly building.

Although of Gods free Will and Pleasure for his own glory, without the necessity of any further perfection, Man was at first Created by God, & as the free love of God in Christ Jesus, is the only Rise of Mans Eternal Happiness ; nevertheless it is not only compleated by Election, but also by Regeneration, and newness of Life in Christ Jesus ; and by being made Holy, as God is Holy, and therefore the whole frame of the elect, as well of Soul as Body, is changed into the likeness of Christ in Spirit and Body, If any Man be in Christ, he is a New Creature, all things are made New, and old things are done away, 2 Cor. 5. 5, 17.

That you put off the Old Man which is corrupt according to the Deceitful Lusts, and that you put on the New Man, which after God is Created in Righteousness and True Holiness, Eph. 4. 22, 23, 24.

That such fashioning and change must be before the Elect can fully be admitted into the presence of God, and enjoy him unchangeably, may appear by these reasons;

First, for that the Wisdom and Goodness of God, intending to compleat Mans Happiness, and to magnifie the Mistry of his love, by their immediate enjoyment of himself in the Spiritual, Clear, and full presence of glory, *That they may be one with me, see me, and behold my glory,* Jo. 17. 24.

The Communication of Gods glory being so sublimely spiritual, and not apprehendible, but by these who are purely spiritual, therefore our dark understanding must be made spiritual, The Natural Man receiveth not the things of the Spirit of God,
nei-

neither indeed can do, because they are spiritually discerned, but he that is spiritual, judgeth all things, *1 Cor. 2. 14, 15.* and therefore in order to compleating of the Saints Happineſs, and to frame them for that, he promiſeth to put his Spirit in them, and give them a New Heart, and renew a right Spirit in them, ſo as they may ſuitably enjoy God, *Eze. 36. 25, 26, 27.*

Secondly, Divine Wiſdom knowing how Earthly mindedneſs runs after the Creature, and being intangled therewith, is clog'd from thiſting after God, and things ſpiritual; to be Carnally minded is Death, but to be ſpiritually minded, is Life and Peace, for that they who are after the fleſh, do mind the things of the fleſh, but they who are after the Spirit, the things of the Spirit, becauſe the Carnal mind is enmity againſt God, for it is not ſubject to the Law of God, neither indeed can be, *Ro. 5. 5, 6, 7.*

And therefore to wean their Hearts from the World, and to wind up the Affections of the elect to himſelf, it becometh their frame to be made ſpiritual, The Lord Jeſus Chriſt gives this as his Command to his Diſciples, to be ſpiritually minded, and to mind Heavenly Treasures, which are not Corruptible, and uſeth this Argument, for where your Treasure is, there will your Hearts be alſo, *Mat. 6. 19, 20, 21.*

And thus the Lord Jeſus making his People of a Heavenly and Spiritual frame, chiefly to mind Heaven and Spiritual things, ſets their Affections more earneſtly on himſelf, diſengages them to Human Enjoyments, Reconciles them to Afflictions, and makes them more eaſie under the Croſs. If in *Solomons* experience, that all the World is but Labour and Sorrow, and Death is more to be deſired than Life, how much more eaſier will the Affections of the renewed be under all Diſappointments of Carnal things, when with the Apoſtle, they look to Heaven,

ven, and the inseparable and everlasting Communion of God, will they not count all things but Dung and Loss in Compare with the Excellencies of Christ? Ro. 8. 18. For I reckon that the sufferings of this present Life, are not worthy to be compared to the glory which shall be revealed in us. And in that other Famous Scripture, for our Light Afflictions, which are but for a Moment, work for us a far more exceeding, and an Eternal weight of glory, whilst we look not after things which are seen, but after things which are not seen, for things which are seen are Temporal, but things which are not seen, Eternal, 2 Cor. 4. 17.

Hence we see how great is the goodness and wisdom of God towards renewed Mortals, intreating them with so great Mercy and Love, in convincing them of the vanity of Earthly shadows, and discovering to them, that so High, Deep, Long, and Broad Mystery of Love in Christ Jesus, which possesseth knowledge, and the Riches of the glory of that Mystery, which is Christ the hope of all glory, made manifest in the Saints, Eph. 3. 9, 18, 19. Col. 2. 26, 27.

And by their choice of these excellencies above the Creatures, to make all things else, to be esteemed of no value, and in their Souls desire, to Echo forth none but Christ, and having so spiritualized their minds, that they can neither Touch, Handle, Smell, or delight in any thing but him, and what tends to his glory, and their Enjoyment of him.

Thirdly, In the framing of the Saints Bodies at the Resurrection, in a Spiritual and Incorruptible Body, for Christs designing not only Mans Redemption from wrath to come, but also to make them Coheirs, and participate with him of his own glory, John 17. 22.

And

And in respect, the frame of our Carnal and Corruptible Bodies, is not capable to receive that glory, nor to continue under the Enjoyment of it, for that flesh and blood cannot inherit the Kingdom of glory, nor Corruption inherit Incorruption, he therefore changeth that Corruption into Incorruption, and makes Mortality put on Immortality, and changeth our vile Bodies into the fashion of his glorious Body, *2 Cor. 15. 42, to 55* according to the working, whereby he is able to subdue all things to himself. *Phi. 3. 21.*

What then can or will be wanting, to compleat the Eternal Happiness of the Saints seeing they have so sure a Covenant, with such ample Priviledges, and that they are, and shall be fitted as well in Body, as Soul, to receive these Rivers of Pleasures, in the Enjoyment of God, in whose presence is fulness of Joy, and at whose Right Hand, there are pleasures for ever-more. *Pf. 16. 11.*

What then remains for the Prisoners of Hope, but to sit down & admire the Height, Depth, Length and Breadth of that Incomprehensible Mystery of the Love of God in Christ Jesus, *Eph. 3. 9, 18, 19.* and by Faith, Love, and Patience, to sit down under his shadow with great Delight, *Cant. 2. 2.* and against all Crosses, Temptations, and Difficulties to take Comfort in the Faith of Eternal Happiness, there is therefore now no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the spirit, if God be for us, who can be against us, who shall lay any thing to the charge of Gods Elect? it is God that Justifieth, who is he that Condemneth, it is Christ that Dyed; yea, rather that is risen again? who is ever at the right Hand of God, who also maketh Intercession for us; who shall separate us from the love of Christ? I am perswaded that neither Death, nor Life, nor Angels, nor Principalities

eipalities, nor Powers, nor any other Creature, shall be able to separate us from the love of God, which is in Christ Jesus.

From what hath been said, we see Believers firmly stated to the Title of Joynt Heirs of glory with Jesus Christ, and in a firm Covenant through him with the Father, and having so fair an interest at stake, their Duty is to pursue the same with Faith, Courage, and Patience, and their great prize is not to be had, but by a continued warfare, *The Kingdom of Heaven is taken by violence, and the violent take it by force.*

We see in the foregoing Doctrine of Christs sufferings Saints Examples, and Christs Doctrine of Mortification, Resignation, and patient bearing of the Cross, that the Christians Life is a continued warfare; through Tribulation and Persecution, ye must enter into the Kingdom of God.

Nothing is more incumbent or necessary to Warriors, than chearfulness, the chearful Champion gives glory to the cause, and assists the fellow Souldiers expectation of Victory, quickneth Actions, and the glory of Victory hoped for makes Combatants dispise all Difficulties; if then in common Warfare, which is only for Worldly Honour, Riches, or Interest (which when obtained) perish in the using, the chearfulness be requisite, much more in the War for Eternal Glory.

In this warfare the Combatants have more reason than any others. First, For that the prize fought for is eternal happiness. Secondly, The Victory they fight for, is that which Christ hath already obtained for them, to wit, their Eternal Salvation, and Destruction of Death and the Devil; *Christ is crowned with glory and honour, he brings many Sons to glory, and makes the Captain of our Salvation, perfect by sufferings, who by Death destroyeth him that hath the*
power

power of Death even the Devil, and delivers them who for fear of Death, were all their Life time subject to bondage, and is the faithful High-Priest reconciling people to God ; and having suffered being tempted is able to succour them who are tempted, Heb. 2. 9, to end.

If in the common case of War, Courage and Chearfulness be a necessary duty, much more in this Christian warfare for these three reasons :

First, Christians of all Warriours, have the most excellent priviledges, promises, and assistance.

Secondly, It is Christs honour to fight chearfully, under his Banner, in imitation of himself, Prophets, and Saints.

Thirdly, They have Christs Command for chearful fighting. In all Warfare these three things are to be considered,

First, Whether the War be offensive or defensive.

Secondly, The cause of the War.

Thirdly, The Means, Provisions, and Allies, to Prosecute and Defend the War.

First, The Christians War, is both Offensive and Defensive.

First, Defensive: The melancholy recital of the Annals of Mans Creation and first Estate, and how he fell from the Original Righteousness he was Created in, and that afterward enmity was sowed between the Seed of the Woman, and the Seed of the Serpent, and a continual warfare, so as *The Serpent shall bruise Mans Heel, and Man the Serpents Head*, Gen. 3. 15. demonstrates to us that here is a perpetual warfare denounced from enmity never to be reconciled.

Man being lost in Adam, of Gods Free Will, Christ the Mediator of the new Covenant is early promised; this is the Covenant of Grace; *By Grace ye are saved, and not of works, ye are Sons and Heirs of that Covenant of Promise*, Eph. 1. 4, 5, 6, 7. chap. 2. 5.

Hence

Hence ariseth this intestine War between the Creatures, the Seed of the Woman, which are the Heirs of this Covenant and Elect in Christ, and the Seed of the old Enemy the Devil, which in all Ages are of the World, and Emissaries of Satan to *Persecute the Woman and her Child, and spew forth floods of Persecution on the Godly*, Rev. 12. to 11.

Hence we see how this continued War is laid until the end of the World: It appearing that Mans Enemy is the Devil, his Emissaries the World, and the Flesh, who are no inconsiderable Enemies. *We wrestle not against Flesh and Blood, but against Principalities and Powers, against Spiritual wickednesses in High Places, against the Rulers of Darkness of this World*, Eph. 6. 12. This Enemy elsewhere is called the Prince of the Power of the Air, and is cloathed with all mischievous qualifications to fight.

First, He is cloathed with subtilty and lying, by which at first he deceived Eve, and by the Apostle his Temptations are called, *Wiles of the Devil*, Eph. 6. 11.

Secondly, He is powerful, *He is the Prince of the Power of the Air, that ruleth in the Children of Disobedience*, Ephes. 2. 2.

Thirdly, He is restless and vigilant, *going about night and day, seeking whom he may devour*, 1 Pet. 5. 8.

Fourthly, His Malice is un placable, see how he pursueth *Job* from time to time. with false insinuations to God against him, *Job* 1. to 12. ch. 2. to 7.

Fifthly, His Courage and Boldness is undaunted he dare tempt the Lord of Glory with impudently renewed Temptations, *Mat.* 4. to 10.

He pursueth the Woman and Child Christ to devour them, and speweth forth great floods of Persecution to destroy them, *Rev.* 12. to 11.

He fights against the Lord of Lords and King of Kings, *Rev.* 17. 14. This

This warfare is both defensive and offensive.

First, Defensive: In all Wars the Defensive is most favourable, nothing being more just and natural than to defend ones own right, interest, and property, and in the Christians case most justifiable and necessary, for Satan the first old and continued Enemy of Mankind, having first invaded mans quiet and felicity, and tempted him, to break Covenant with God, and continually envying Mans better estate in the new Covenant rests not to assault him, and endeavour to ruine him a second time, *As he that was born after the Flesh persecuted him that was born after the Spirit*, Gal. 4. 29. So it is now, and this enmity of bruising mans Heel is put upon him as a Judgment for tempting, and upon man as a punishment for his yielding to the lying and treacherous insinuations under the cunning and specious pretensions of Mans advantage, that Man should know more, and better; but his malicious intention was to ruine Man with God Eternally.

Have Christians then so powerful an Enemy, cunning, malicious and vigilant, who is always on his Post to destroy, and have they so considerable an Interest at Stake, how doth it then behove them to stand fast to the Liberty *wherewith Christ hath made them free*, and not to be weary in well doing, for if we faint not, we shall reap in due season? Gal. 5. 1. chap. 6. 9.

Is any thing more worth contesting for, and worthy of defence, than that great advantage of being redeemed from wrath to come, and title of honour to sit on the Throne of Christ, and be heirs of all things, which is not given to the lazy, but to the diligent and victorious. *To him that overcometh will I give to sit on my Throne*, Rev. 3. 12, 21. We must not slumber but be vigilant; *Ye are the Children of Light and of the Day, not of the Night and Darkness*, therefore

therefore let us not sleep as do others, watch therefore putting on the whole Armour of God.

Secondly, This War is offensive, All Wars though at first but defensive, turn for the most part to offensive, for that injuries may be so done by invaders; that provoke the attacked to become an aggressor, not only for reparation, and satisfaction, but upon success in defence to invade the first aggressor, to confine him to such limits, as he may not for the future, be capable of doing further injury; and thus of necessity it must be in the Christian Warfare, against Satan, the World and the Flesh, so that this War is founded upon such implacable enmity, that it must be continued without hope or expectation of any peace, end, or terms of accommodation, for these three reasons;

First, The Sovereigns of this War are of Interests incompatible, so that of necessity the victory must turn to one side, before the War can be ended.

Secondly, The Parties and Combatants are under different and incompatible Laws, so can never be reconciled.

Thirdly, All terms of Treaty or Capitulation, are by command forbid in this War.

First, The Sovereigns of this War are of incompatible Interest, and therefore the War must be perpetual until one of the Parties be destroyed.

Christ is the Generalissimo of the Christians Army, Satan the Mammon of this World, the Flesh and Lusts thereof makes up the competition; how incompatible then must it be, with the right glory, honour and interest; of Christ, who in his own right is King of Kings, and Lord of Lords, to suffer a Rival to his Inheritance: though for his wise ends, he let Satan loose for a while, to tempt and sift the Nations, and draw the Children of Darkness into snares and destruction, and to try the Faith and Pa-

tience of Gods own People in which the
 wicked Men are Gods servants and instruments ;
 however, to suffer their power to prevail, is altoge-
 ther inconsistent with the absolute power, and So-
 verainty of Jesus Christ, and although Satan and
 his Emissaries have fought many Battels against
 Christ and his Church, they have still been overcome
 in all of them, and shall be overcome until Christ
 bring Judgment into Victory and overcome him,
 who hath the power of Death, even the Devil, *Rev.*
12. to 12. chap. 17. 14. Oh Death I will be thy
 Plagues, O Grave, I will be thy Destruction, Re-
 pentance shall be hid from mine Eyes, *Hos. 13. 14.*
 Death is swallowed up into Victory; O Death where
 is thy sting O Grave where is thy Victory, the Sting
 of Death is Sin, and the strength of Sin is the Law,
 but thanks be to God who hath given us the Victo-
 ry through our Lord Jesus Christ, *1 Cor. 15. 54,*
to 56.

The Lord of Life hath told us, we cannot serve God
 and Mammon, we must reject the one, if we serve the
 other, so that their Interest being inconsistent we must
 onely be of one side, there is no fellowship between
 God and Belial: So that they cannot divide Inte-
 rests, therefore there is a necessity to be on Christs
 side; The Son of the Bond Woman which is Sin and
 Satan, the World and Lusts thereof cannot Inherit
 with the Son of the Free Woman, which is Christ
 Jesus, *Gal. 4. 30.*

Secondly, The Combatants of these two Armies,
 have different and inconsistent Laws, and these
 Laws are so relative and in such affinity, with the
 several interests of the Sovereigns, that of necessity
 perpetuates the War, so as no end can be expected,
 except by absolute victory of one or other side.

All Christs Soldiers are new Creatures, renewed
 in the Spirit of their Mind, have the same Mind in
 them,

them which was in Christ Jesus, are under Spiritual and Holy Laws, subject to his Will according to that Portion of his Spirit, which he hath given them, spiritually not carnally minded, walk and live according to the Law of the Spirit, and not of the Law of the Flesh; they are not led with malice, revenge, envyings, slanderings, back-bitings, murmurings and cruelties, which are the works of the Flesh, Gal. 4. 19, 20, 21. But they are led after the Laws of the Spirit, and live in all gentleness, meekness, holiness, charity, and kindness, as the works of the Spirit, Ephes. 4. 19. Ephes. 4. 22, to end. Gal. 5. 22, 23.

But on the other hand, these under Antichrists Banner, neither are nor can be subject to the Laws of the Spirit, for they are of the Flesh, and live after the Flesh; *To be carnally minded is Death, but to be Spiritually minded is Life and Peace, because the carnal Mind is enmity against God, for it is not subject to the Law of God, neither indeed can be. so that they which are in the flesh cannot please God, Rom. 8. 6, 7, 8. The Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary one to the other, Gal. 5. 17.* So we see that the Laws of these pretenders to Dominion are so opposite to one another, that it is impossible to reconcile them.

Thirdly, The third thing which perpetuates this War, is that no treaty, capitulation, or agreement, can be between these parties, this enmity is so laid by God himself, that Satan must bruise Mans Heel, and the Seed of the Woman must bruise Satans Head, to the end of the World; Such enmity is between God and Mammon, that the love of the one is inconsistent with the service of the other. *Know ye not that the Friendship of this World is enmity to God, who-soever therefore will be a Friend to the World is the Enemy of God; Jam. 4. 4. Love not the World nor the things*

of the World, if any man love the World the love of the Father is not in him, 1 Joh. 2. 15.

Thus the Interests and Laws of these two parties, being so inconsistent, there is no Room for any treaty, hopes or possibility of accommodation; for that the Spiritual Man, hath antipathy to the Lusts of the Flesh, and the Carnal Man cannot be subject to the Law of holiness, because of the enmity of his mind; and therefore the holy Apostle is so far from accommodating the matter, between Lust and Holiness, Flesh and the Spirit, that he would not have the Spiritual Man to keep any Communication with the unfruitful works of Darkness; *What fellowship hath God with Belial, a clean thing with an unclean; who can touch pitch and not be defiled therewith? evil communication corrupts good manners; Wherefore he forbids all tampering with the specious pretensions of the World or Earthly things. Wherefore if ye be dead with Christ from the rudiments of the World, why as though living in the World are ye subject to Ordinances? taste not, touch not, handle not these things, all which perish in the using, after the Doctrine and Commandments of Men, Col. 2. 20, 21, 22.*

The Holy Apostle Paul in another place is more severe, where he commends the Repentance not to be repented of, and in the effects of sorrow and repentance he saith, *Behold this self same thing that ye sorrowed after a Godly manner, what carefulness it wrought in you, yea what clearing of your selves, yea what indignation, yea what fear, yea what vehement desire, yea what revenge, yea what zeal? 2 Cor. 7. 11.* In which we see what expressions of vehement zeal against corruption and sin, which are the works of the Flesh, by these expressions, vehement desire, indignation and revenge is implied, such implacable disposition, that nothing can satisfy except a total ruine and extermination of the Enemy,

my, and their adherents in root and branch, and thus it must be with Christians, they must not be Neuters, or luke-warm, but must be mortified to the flesh and the Body of Death, Corruption and Sin must be so subdued in them that they must be Dead to the World, and the World to them, so as they can take no more pleasure therein, than the living can have in the Dead, with which they can have no Communication. *I am Crucified to the World, and the World to me, nevertheless I live, but not I; and the life that I live in the Flesh, is by the Faith of the Son of God, Gal. 2. 20. chap. 5. 24.*

Hence we see all the Combatants of Christ are wholly his, and not divided, and can by no means Parley with the Enemies of his Cross, the Devil the World, and the Flesh, and this is their indispensable and commanded duty, that they must fight till they overcome. for to such alone is the prize of Eternal Life; *He that overcometh shall sit with me in my Fathers Kingdom, even as I overcame and am set down with my Father in his Kingdom, Rev. 3. 21.*

They must live to the spirit, and not to the Flesh, with that holy fear over themselves, having an Eye on the Enemies Camp, and watching against Sin and the Flesh, that they may not again return to their folly, and that they may place no Earthly thing in their Hearts above Christ, and all the days of their appointed time they must wait till their change come.

As this Christian warfare is continuing, and must only end with our lives, we are to consider for our encouragement, that Christ doth not leave Christians unprovided for such great expedients, but provides them a great Train of Artillery, as the necessities of their warfare, which is held forth to us in that description of the Armour of the Spirit by the

Apostle, put on the whole Armour of God, &c. Eph. 6. 13, to 19.

First, The Loyns girt with Truth, which is inward sincerity and constant loyalty to the Cause of Christ.

Secondly, The Breast-Plate of Righteousness, to be blameless and of upright conversation towards God, and to avoid scandal to the wicked, and be an example of Justice and Godliness.

Thirdly, Feet shod with the preparation of the Gospel of Peace, to be peaceable, charitable, humble, and meek, and conformable to the Laws of the Spirit, and not of the Flesh.

Fourthly, The Shield of Faith, believing God in his Attributes of Omnipotency, Holiness, Justice, Goodness and Faithfulness, and in Jesus Christ as the Saviour of the World, in all his Promises and Providences, by which we may be able to resist the fiery Darts of Satan, in answering all objections of unbelief and discouragements from Temptations in the World.

Fifthly, The Helmet of Salvation; to believe that Eternal Life is the prize, at the end of the Christian race, and this is cure against all Trials, from want, or difficulties, in the Way to Heaven, to be as assured of Eternal Life, as we are cloathed with that Helmet of Defence; *It is Christ that died who shall condemn.*

Sixthly, Praying and Watching as good Soldiers, on their Posts waiting for the word of Command, to march at all times after the General and Captain of our Salvation Jesus Christ, and to be ready with Oyl in our Vessels, and Lamps burning, waiting for the approach of the Bridegroom, to enter into the Marriage feast of the Lamb.

Thus seeing this War is constant, and for the greatest prize, even Eternal Life, and though against the most Potent Enemies, Principalities, and Spiritual

ritual Wickednesses, in High Places, yet Christ the unconquerable Champion is Captain, and the Camp is furnished with such compleat warlike provision, Christians ought to fight chearfully, for these following reasons.

First, Salvation and Eternal Happiness is the prize contended for.

And we have Christs Promise if we fight in Faith, and continue to the end, we shall obtain it, *John 3. 16, 17, 18. Gal. 6. 9.*

Secondly, As we are to fight and contend for Eternal Life, so it is not only promised to us on our chearful fighting, but it is also obtained for us by Christ, who on the Cross fought that good fight, and freely gives us the booty, and prize, when we were not capable to do any thing for our selves, *For when we were yet without strength, in due time Christ died for the ungodly, God commendeth his love towards us, in that while we were yet Sinners, Christ died for us; much more then being now justified by his Blood, we shall be saved from wrath through him, Rom. 5. 6, 8, 9. Ezek. 16. to 9.*

This is that great bait for ambition and desire, this is that all, which should swell the Thoughts and Affections of all Men.

This rightly considered is sufficient to invite all Courage, Patience, and new Obedience; to fill all Hearts with Joy, gladness, and thanksgiving, and stifle all murmurings, repinings and discontents under trials or difficulties of worldly concerns, and in our Way to Heaven.

This should induce all to a hearty submission to the yoke and chearful fighting under Christs Banner.

These Combatants of Christ have the greatest booty, rewards and priviledges that any Soldiers can pretend unto, and that both of Spirituals and

Temporals, and those Spirituals are in many respects;

First, They are under an everlasting Covenant with God, and God with them; I will make with them an everlasting Covenant, *Rom.* 11. 27, 29. *Isa.* 60. 20, 21. *Hos.* 2. 19, 20. *Isa.* 59. 20, 21.

Secondly, They have remission of all sins, though of the highest and blackest Nature, though never so numerous, and as a Cloud or a thick Cloud, *Mat.* 11. 28, 29, 30. *Isa.* 1. 18. *ch.* 44. 22, 23.

Thirdly, They have comfort in Spiritual Darkness and Desertion, their case can never be so cloudy, melancholly, and dark to them, but Gods word hath a promise for it, *Light & sown to the righteous, and joy to the upright in Heart*, *Isa.* 50. 10. *Mal.* 3. 12.

Fourthly, They are Heirs of all things, and shall inherit all things, they have the Promise of the things of this Life, and of that which is to come, *Gal.* 3. 29. *chap.* 4. 17, 18. *Eph.* 1. 11, 14. *Col.* 1. 12, 13, 14. *Rev.* 21. 7, *Rom.* 9. 7, 8,

Fifthly, They shall be united to God in Christ, in Spirit, Knowledge and Glory, and be inseparable from him in Christ Jesus, *John* 17. 21, to 25.

Sixthly, They shall be set down with Christ and God in Glory, and continue with them for evermore, *Rom.* 8. 35, 38, 39. *Rev.* 3. 21. Thus we see the unquestionable Spiritual advantages of the Godly, which no other Interest can bring, and as the Saints advantages and excellencies are Inexpressible as to Spirituals, so the security and advantages are no less in Temporals, as we have already in this Treatise discovered.

First, In general,

Secondly, His Promises in all particular cases, As

First, In Sickness.

Secondly, In Imprisonment.

Thirdly, In Poverty.

Fourthly,

Fourthly, Under the unkindness and forsaking of Friends.

Fifthly, Under reproaches.

This great promise of general and particular assistance, and so many great priviledges being the first ground of Christian encouragement.

The second is, That they have the example of Christ, his Prophets and Saints in Heaven, who have with undaunted courage, chearfulness, and patience, fought that good fight and have received their reward.

As it is great happiness in any warfare to be under wise, able and experienced Commanders, and as the fame of the Captain raiseth Courage and hope of Victory, so it is much more in this Christian warfare, where Christ is General and the Saints in Glory are examples.

Whose Courage, Wisdom, or Power, can be comparable to Christs, who is Wisdom it self? *Prov. 1. 20. chap. 8. 1. who is power infinite, Col. 1. 15, 16, 17. and for his experience he is the antient of days.*

First, He is Wisdom it self, wisdom is his stile and name, and well it may be so, for by his wisdom,

First, He made all things, and by himself he upholdeth all things; *He is the Image of the Invisible God, and in whom dwelleth all Power and the Godhead bodily, Heb. 1. to 14.*

Secondly, He is infinite in Power, and there is no searching of his understanding, he hath measured the Waters in the hollow of his hand, he metted out the Heaven with his Span, and comprehended the Dust of the Earth in a Measure, and weighed the Mountains in Scales, and the Hills in a Ballance, The Nations are before him as a drop of a Bucket, and are counted as the small Dust of a Ballance, he taketh up the Hills as a very little thing, *Job 32. 8. ch. 38. ch. 39. Isa. 40. 12, to 16.* Thirdly,

Thirdly. For Experience, he is the Antient of days, the First Born of every Creature, the *Alpha* and *Omega*: see that Discription given him by *Solomon*, the Wisest of Men, *Prov.* 8. all, *Rev.* 1. 17, 18. *Col.* 1. 17.

He is not only Wise, and Wisdom himself, but he is Wisdom diffusive to others. gives them not only the precepts of Wisdom, but doth infuse Wisdom into them, and maketh them docile and quick in Understanding, and in this he exceeds all other Captains and Teachers, who may instruct, but cannot form the understanding, as he doth, *I will pour my Spirit on you, I will make known my words unto you, Pro.* 1. 23. *John.* 1. to 6. *Isa.* 61. 1. He is the Spirit of Wisdom, enlightning the World, he is sent of the Father, and hath of him received the Spirit, to Communicate Wisdom to others.

The Spirit of the Almighty giveth him understanding. this Wisdom is such as excelleth, because it is of Christs own Spirit, Pure Truth, and tryed, pure as Gold, yea, purer than much fine Gold: see the excellent vertue of Gods Precepts and Instructions, Converting the Soul, Enlightning the eyes, Clean, True, Righteous, Sweet, Instructing, and in keeping of them there, is great reward, and endure for ever, *Pf.* 19 7, to 1

This Wisdom is the fear of God, from whence it hath its rise, and how excellent and desirous this is, see *Prov.* 1. 8. and all *ch.* 8. all, *James* 3. 17. in which are made out all advantages, both Spiritual and Temporal.

See what account the Holy Prophet makes of this Wisdom and Knowledge of God, above all Human Knowledge, or of things Earthly; let not the Rich Man glory in his Riches, nor the Wise Man in his Wisdom, nor the Strong Man in his Strength, but let him that glorieth, glory in this, saith the Lord, that
he

he understandeth and knoweth me, that I am the Lord which exerciseth loving kindness, Judgment and Righteousness in the Earth, for in these things I delight, saith the Lord, *Jer. 9. 24.*

The Holy Evangelist testifieth of this Wisdom, *This is Life Eternal to know thee, and whom thou hast sent, Jesus Christ, Jo. 17. 23, 24.*

The Holy Apostle also declares, what this Wisdom is, even Jesus Christ, *Who of God is made unto us Wisdom, Righteousness, Sanctification and Redemption, 1 Cor. 1. 30.*

Secondly, The second qualification of this great Christian General in his power, joyned with what is already said, he is infinite in power, He is King of Kings, and Lord of Lords, *Rev. 17. 14.* he is the Blessed and only Potentate, *1 Tim. 6. 15.* He is the most High, and ruleth in the Kingdom of the Earth, and giveth them to whomsoever he pleaseth; of his Kingdom there shall be no end, *Dan. 4. 17, 25. Luke 1. 33.*

He poureth Contempt on Princes, and causeth them to wander in the Wildernesse, where there is no way, yet setteth he the poor on High, and maketh him Families like a Flock, *Ps. 107. 40, 41.*

He can make Nations as stubble, and Kings of the Earth as nothing, he makes wast Mountains and Hills, and dryeth up all the Rivers; he can make Rivers, Islands, and dry upon the Pools; he can lead the Blind, the way they know not, *Is. 42. 15, 16.*

He can make Darkness Light, and Crooked things Straight, he can form Light, and Create Darkness, he can make Peace, and Create War, *Is. 45. 7.*

Thirdly, The third quality of this great General, is his great Experience, Conduct and Valour.

Can the Antient of Days, who hath Conquered and Subdued all he ever Encountered with, be without Victory on his side? had not he the better of the
Old

Old Enemy the Devil, who beguiled Eve, and for his lying and presumption, Condemned him to perpetual Enmity and Contempt?

Did he not Conquer *Pharaohs Pride* and stubbornness by Plagues, and overthrow him wholly at last?

Did he not signalize his Power, Fame, and Goodness towards his People of *Israel*, in Destroying their Enemies. and appearing for them in all the Exigencies of their afflicted Conditions, see the great Series of his Care of them.

Did not he overthrow the Devil, when under Temptation of Hunger, and would not work a Miracle for his own Relief; but Preached up Faith, on the Word and Power of God? *Man liveth not by Bread alone, but by every word that proceedeth out of the Mouth of God*, Mat. 4. 2, 3, 4.

Did not he when Tempted from Scripture, to trust to Gods Protection, in throwing of himself headlong, reject that Insinuation of Satan by Scripture, *Thou must not Tempt the Lord thy God*, Ps. 71. 11. By which he Magnified the Sovereignty of God, and would not Tempt Providence? Mat 4. 9, 10.

And being Tempted to Worship the Devil, for the gain of the World, he defeated the Tempter from the Duty of Worshipping God only, *Thou shalt Worship the Lord thy God, and him only shalt thou serve*, Mat. 4. 9, 10.

And lastly, by his Submission to the purpose, and Will of God on the Cross, he overcame Death, the last Enemy, Mat. 27. 50. ch. 28. 60. and by his Resurrection, Crowned Mans Eternal Happiness, *O Death I will be thy Plague, O Grave, I will be thy Destruction, Repentance shall be hid from mine Eyes*, Hosea 13, 14.

Hence is this Admirable Instance of the Power, of that Champion of our Salvation, who through the
vail

vail of his own Flesh, hath made Conquest of Eternal Life for us, and by his free Love, Power, and good Will, hath given them the Victory over all his Enemies, and the last Enemy, Death it self, by taking away Sin the Sting of Death, and as the great Trophy of his Victory, hath *Blotted out the Hand-writing of Ordinances, which was against them, and contrary to them, and Nailed it to his own Cross, and so hath completed the Victory for Believers,* Col. 3. 13, 14, 15.

From hence may be seen, the Truth of that great Mystery of Gods Love in Christ Jesus, Eye hath not seen, neither hath Ear heard, &c. *Is. 64. 4.* and how great Reason then have sinful Mortals to be much in the Admiration of all the Dimensions of that inexpressible Mystery of Christs Love, which passeth knowledge? *Eph. 3. 18, 19.*

As the many Advantages from the Booty, in this Conflict, and Christs Example, is an inducement for chearful fighting, so is the Example of the chearful Companions of this Combate, of which see a great Tribe of the Royal Combatants under this Banner of Christ, fighting to Death with Immortal Glory, set down before: the Saints Banner, is the Cross of Christ, *God forbid that I should glory in any thing, save in the Cross of Christ,* Gal. 6. 14.

In this Cross or Banner, Christ carries in it, as the Trophy of his Victory and Motto, for the Comfort of Sinners, that Hand-Writing of Ordinance above mentioned, and this is the *Magna Charta* of Believers, Col. 2. 14. *He that Believeth on him, shall never perish, but have Eternal Life,* John 3. 14, to 18.

Thirdly, The third Encouragement for chearful fighting, is Christs express Will and Command, *Let not your Hearts be Troubled, you believe in God, believe also in me, &c.* Jo. 14. to 5.

Rejoyce always, yea I say, rejoyce evermore, Col. 3. 16, 17.

The whole Scripture is full of Exhortations of the Godly's Rejoycing in God; Let the Hearts of them that seek the Lord, rejoyce, again rejoyce in the Lord always, I say again rejoyce in the Lord, *Pf. 105. all, Phi. 4. 4.* the Combatants under Christs Banner, have peculiar Reasons of chearfulness beyond all others.

First, For that their General was never defeated, neither can be, for how is it possible that Wisdom, Power, and Experience, which Christ is in himself, can be Defeated?

Secondly, All other Souldiers fight in Hopes of Victory, here the Victory is intured, and already obtained, Christ hath already fought the Battel, and Christians are but to follow chearfully, and receive the Prize, *He hath trod the Wine press of his Fathers Wrath, and none of the People were with him, II. 63. 10 5.*

He is that only High Priest and Sacrifice for Sinners, and is the Blood of Sprinkling, *Heb. 12. 4. Heb. 4. 15, 16.*

He is our Fore-runner and Harbinger, to take possession for us within the Vail, *Heb. 6. 20.*

He is able to save to the uttermost, *Heb. 7. 27.*

He is offered up once for all, *By his own Blood, he obtained Redemption for Sinners, to appear in the presence of God for us, Heb. 12. 27.*

He is our Advocate, to make intercession for us, *1 Jo. 2. 1.*

Thirdly, All the Soldiers Wounded in this Conflict, are Healed and Cured by the Balsom of his Blood, He was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisement of our Peace was upon him, and with his Stripes we are Healed, *II. 53 5.*

O Mistical Balm of Gilead! doth any Generals Blood, prove the Soldiers Balsom, but that of Jesus Christ?
the

the lives of Millions of Soldiers are Sacrificed to the Life of their General, but this General dyed, to save the Lives of his Soldiers, *God commendeth his Love towards us, for while we were yet Sinners, Christ dyed for us, Ro. 4. 25. Ro. 5. 9, 10.*

Fourthly, Those who fight under this Banner, shall never be overcome, even though they fight to Death they may be troubled but not destroyed, perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed, *1 Cor. 4. 8, 9, 10.* They may be killed all the day long, and counted as Sheep for the Slaughter, and yet in all this, be more than Conquerors, *Pf. 44. 22. Ro. 8. 36, 37.*

He hath so Framed, Fitted, Fashioned, and prepared them in a spiritual Building and Frame, by putting his invincible Spirit in them, *Eze. 36. 26, 27.* and so Armed, and Disciplined them in a Spiritual Warfare, that they are invincible; they have on the whole Compleat Armor of God, that though their fighting be against Principalities and Powers, and spiritual wickednesses in high places, they are secured against all assaults, enabled to fight all Battels, and though they should and must resist unto Blood, and in this fight lose their Carnal Life, yet shall they be gainers, and victorious, *Eph. 6. 12, to 19.*

He that saveth his Life, shall lose it, and he that loseth his Life, shall find it, *Mat. 10. 29.*

He that raiseth up the Lord Jesus, shall raise us up, and present us with him, *2 Cor. 4. 14.*

Fear not him that can kill the Body, and do no more, but fear him that can destroy both Soul and Body in Hell, *Mat. 10. 28.*

Fifthly, Christ's Soldiers are not straglers, but are all chosen of God from the beginning of the World, and before the World was, *Romans 9. 8, 11, 16. Ro. 8. 29, 30.*

They are all Named, Marked, Lifted, and Entred
in

in Christs Muster-Roll of his Saints, they have the Mark of God, *The White Stone, and New Name, and on them, the Name of God, and the Name of the City of God*, Rev. 7. 3. ch. 14. 14. ch. 2. 7. ch. 3. 8, 12. so that they cannot be lost, stolen, or forced from their Colours, having Gods Name and Mark on them, *Eze. 8. 4, 5.*

Sixthly, They are all given of God, to the General, Christ Jesus, and I have manifested thy Name unto the Men which thou gavest me out of the World, thine they were, and thou gavest them me, and they have kept thy Word, *Jo. 17. 6, 12, 15, 24.*

They are peculiarly guarded, and kept by Christ, that they may not be lost, but are preserved against all evil, *Pf. 91. all, Is. 54. 10.* they are protected against all Poysonous or hurtful Weapons, no Weapon framed against thee shall prosper, and every Tongue which shall rise against thee in Judgment, shalt thou Condemn, this is the Heritage of the Lord, and their Righteousness is of me, saith the Lord, *Is. 49. 2, 16.*

They are in Christs own keeping, so that they are graven on the Palms of his Hands, and are Eternally preserved to the enjoyment of God, and to beset on his Throne, and *When he maketh up his Jewels, they are spared*, Rev. 3. 24. Mal. 3. 17.

Seventhly, This one thing more is peculiar to Christs Army, whereas in other Armies the Soldiers, some are pressed, others hired, of divers Nations, Languages, Judgments, Interests, and Perswasions, all Christs are Volunteers.

Thy People shall be a willing People in the Day of thy Power, *Pf. 110. 3.* They are all of one Spirit with Christ, he puts his Spirit within them, *Eze. 36. 25, 26. Jer. 32. 39.*

They are all united to Christ, and are of one mind,
and

and Will with him, *one in us, as we are one*, John 17. 21.

They are all of one mind, and unanimous amongst themselves, with a Heavenly Harmony, and their Sentiments is one amongst themselves, *Like the precious Ointment on the Head, which ran down upon the Beard, and as the Dew of Hermon, and the Dew on the Mount of Zion*, Ps. 133.

As they all accord in Sentiments, they are guilty neither of Muzzing, Rebellion, or Mutiny, but Holy and Peaceable, therefore all their desires are acceptable with God, and are written and recorded by him in his Book of Life, and they that feared Lord, spoke often one to another, and a Book of remembrance was written before him, for them that feared the Lord, and thought often upon his Name, Mal. 3. 10.

Then to conclude, if it be of a Truth, that Believers shall have Eternal Life, Jo. 3. 16.

Are they under an everlasting Covenant with God, Hosea 2. 19, 20. Is. 59. 20, 21. Is. 60. 20, 21. Ro. 11. 27, 29.

Do Remission of Sins, of whatsoever degree or quality belong to them, Is. 1. 18. Is. 43. 26. Mat. 11. 28, 29, 30.

Shall they have Comfort in Darkness? Is. 50. 10. Mich. 7. 8. Mal. 3. 16.

Shall they be Heirs of all things? Rev. 21. 7. Ro. 8. 31. Gal. 3. 29. Eph. 1. 11, 14.

Shall they be one with God in Christ Jesus, in Wisdom, Spirit and Glory, Jo. 17. 21, 20 25

Shall nothing present, or to come separate them from him, Ro. 8. 35, 37, 38.

Shall they sit on the Throne of God with Christ, Rev. 3. 21.

Shall Christ have Universal Sympathy with them in all their Afflictions, Is. 63. 9.

Shall they have Universal Protection by Christ? *Is.* 43. 2. *Pf.* 91. all. *Pf.* 107. all.

Shall their Chastisement from God be in moderation? *Is.* 27. 7, 8. *Fer.* 31. 20.

Shall the end of their chastisement, be to take away their sin, and for their good? *Is.* 27. 9. *Heb.* 12. 5, to 11.

Shall the Afflictions of the Godly, be but for a short time? *Is.* 54. 7, 8. *2 Cor.* 4. 17.

Shall the Afflictions of the Godly, be exchanged with greater Mercies? *2 Cor.* 4. 17, 18. *Heb.* 12. 11.

Are the Chastisements of the Godly, with Reluctance from God? *Fer.* 31. 20. *Hosea* 11. 8, 9, 10, 11.

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Shall all their Trials and Troubles, turn to Everlasting Joy? *Pf.* 116. 6, 10. *Pf.* 91, all. *Pf.* 68. 13.

Have they Christ for their General, and Saints their Companions in their Warfare?

Is Christ Wise and Wisdom it self? *Pro.* 1. 2. *ch.* 8. all.

Is Christ for Experience, the Antient of Days, Maker and Preserver of all things? *Col.* 1. 15, 16, 17. *1 Cor.* 8. 6. *Heb.* 1. to 14.

Is his Wisdom unsearchable? *Job* 32. 8. *ch.* 38. all. *ch.* 39. *ch.* 40. *Pro.* 8.

Is

Is he who furnisheth Wisdom? *James* 1. 5. *Pro.* 1. 23. *John* 1. to 6. *Job* 38. 36. *ch.* 32. 8.

Is this Wisdom the fear of God? *Pro.* 1. 7. *ch.* 9. 10. *Jere.* 9. 23, 24. *Jo.* 17. 37. 8.

Is Christ all in all to the Saints? *1 Cor.* 1. 30, 31.

Is he infinitely powerful, Omnipotent King of Kings, and Lord of Lords? *Rev.* 17. 14. *Is.* 12, to 29. *Job* 38. *ch.* 49. *ch.* 40. *ch.* 41. *Dan.* 17. 25. *Jer.* 27. 5. *Is.* 45. 7.

Is he experience to fight for his People? see the large account of the Victory for his People before.

Hath he overcome the Devil the Antient and Powerful enemy of Man? *Mat.* 4 to 8.

Hath he overcome Death and the Cross, by his Death and Resurrection? *Mat.* 27. 50. *ch.* 28. 6. *Hosea* 13. 14. *1 Cor.* 15. 54, to 57.

Hath he in the Signal of his Victories, that rare Trophy, the Hand-Writing of Ordinances blotted out, which was against Man? *Col.* 3. 13, 14, 15. *John* 3. 16, 17, 18. *Ro.* 5. 5, to 9.

Is the Cross of Christ, the Standard Royal and Saints Glory? *Gal.* 6. 14.

And hath he in it the Motto of Saints Salvation? *Jo.* 3. 14, to 18, and blotting out of their Sins? *Gal.* 2. 14.

Have all the glorified Saints of Heaven Travelled thither, under the Cross of Christ for our Example?

Is Christs Command for chearful fighting under his Banner? *Jo.* 14. to 5. *Col.* 3. 16, 17. *1 Thes.* 5. 18. *Phi.* 1, to 8. *Psa.* 105. all. *Heb.* 12. 1, 2.

Shall Christs Combatants have Victory for them, before the fight? *Is.* 61. to 5. *ch.* 66. 7, 8. *Heb.* 4. 15, 16 *ch.* 6. 9, 20 *ch.* 12. 4. *ch.* 7. 25, to 22. *ch.* 9. 12, to 28.

Is Christ our Advocate, making intercession for us? *1 Jo.* 2. 1. *Heb.* 7. 25.

Hath he taken possession of Heaven for us? *Heb. 6.20 ch.12.1,2.*

Are the Wounds of Christs Combatants, cured by his Blood? *If.53.4,5,6. 1 Pet.2.21,to 25.*

Are the Combatants of Christ always Conquerors? *Ro 8.36 37 2 Cor 4.14. Mat.10.32.*

Are all the Combatants of Christ so framed and armed, that they can resist all Attacks? *Ez.36.26,27. Eph 6.12,13,14 to 19.*

Are all Christs Soldiers choice, and chosen before the World began? *Ro 8.29,30 Tit.1.2.ch.3.5,6.*

Are they all Marked, and listed in Christs Muster-Roll? *If.4.5.3. Ez.8.4,5. Rom. 7.3. ch.2.7.ch.3.5,12. Jo 17.6.*

Are they all secured by Christ, that they shall never be lost? *Jo. 17.24. Ps. 91.all, If.4.5.4. 17. ch.59.2, 16.*

Are all Christs Combatants of one mind, of one spirit, will and harmony? *Eze. 36. 26, 27. Job.17.21. Ps.133. Mat.3.16.*

It these be the undeniable Truths of God, and Priviledges of such, who fight the good fight of Faith under Christs Banner, what should hinder, but that they should draw near with full Heart and Assurance, and rejoyce in the great Salvation purchased to them by Christ Jesus, and chearfully close with the Apostles Exhortation, wherefore seeing we are compassed about with such a Cloud of Witnesses, let us lay aside every weight that hangeth down, and the sin that so easily beſet us, and let us run with patience, the Race that is set before us, looking unto Jesus, the Author and Finisher of our Faith, who for the Joy that was set before him endured the Cross, despising the shame, and is set down at the Right Hand of the Throne of God; for consider him that endured such Contradiction of Sinners against himself, lest ye be wearied, and faint in your minds.

Heb.12.1,2,5. And

And further, Let us draw near with a true Heart, and full Assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water, let us hold fast the Profession of our Faith, without wavering, for he is faithful, who hath promised, *Heb. 10. 22. 23.*

Let us imitate that Holy Apostle, I have fought the good fight of Faith, I have finished my Course, henceforth for me is laid up a Crown of Righteousness, which the Righteous Judge shall give me at that day, and not only to me, but to all them also that love his appearing, *1 Tim. 4. 7. 8.*

What can or should hinder the Joy and rejoicing of the People of God, who are so well secured and assured of their everlasting Interest in him? There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit, *Rom. 8. 1.* If God be for us who can be against us? Who shall lay any thing to the charge of Gods Elect? It is God that Justifieth who shall condemn? Who is he that condemneth? It is Christ that died, yea rather that is risen again, and sitteth at the right hand of God, and maketh Intercession for us, *Rom. 8. 1, 31, to 35.*

Are there, or can there be greater causes of Joy, and Satisfaction, than in the assurance of Eternal happiness given in Scriptures to Believers, no casualty of condition in life or death, can separate them from the love of God in Christ Jesus, *Heb. 2. 9. to 15, Rom. 8. 35, to 40.*

And whatever troubles or afflictions shall attend them in this World, though their days may be spent in sorrow, labour, and tragical afflictions, their end shall be joyous and comical; He that soweth in Tears shall reap in Joy, he that goeth forth and weepeth bearing precious Seed shall doubtless come again with rejoicing, bringing his Sheaves with him, *Psal. 126. 5, 6.*

The condition of the Godly in the end shall certainly be happy ; Though you have lyen among the Pots yet shall ye be like the Wings of a Dove, whose Feathers are covered with Silver, and her Wings with yellow Gold, *Psal. 68. 13.*

Therefore to conclude all, let us imitate the Holy Apostle ; Be ye stedfast, unmoveable, abounding in the work of the Lord, for as much as ye know that your work is not in vain in the Lord, *2 Tim. 4. 7, 8* *1 Cor. 15. 58.* In all these things we are more than Conquerours, *Rom 8. 35.* to end, and let us in thanksgiving acknowledge the Sovereign excellency of Christs love with *Psalms 148. Psal. 149. Psal. 150.*

And lastly, Let us come boldly to the Throne of Grace that we may obtain mercy and find Grace to help in time of need, *Heb. 4. 16.*

Now unto him by whom the World was created and subsists, who bounds the Seas, who reveals to man his Thoughts, who doth in the Armies of Heaven and Earth what he pleaseth, and none dares say to him, what dost thou ? *Dan 3. 47.* Who was dead and is alive and liveth for evermore, who hath the Keys of Hell and Death, *Rev. 1. 18.* Who leads his people to the living Fountains of Water and wipes away all Tears from their Eyes, and Crowns them with everlasting glory, *Rev. 7. 16, 17.*

Who is the way, truth, life, light and resurrection, *Joh 14. 6.* Who shall come in the glory of his power to restore all the Kingdoms of the Earth, from Antichristian tyranny and servitude of Sin, and deliver up the Kingdom to his Father, *1 Cor. 15. 24.* and who is now at the Right Hand of Glory, be all Honour, Power, Glory, Praise, Majesty, and Dominion from henceforth and for ever.

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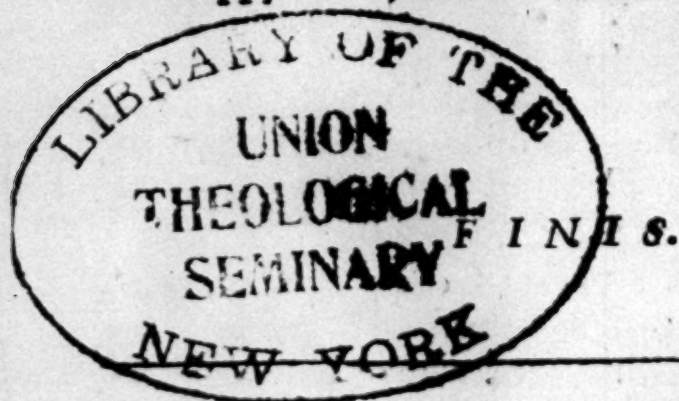
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